

THE CHRISTIAN

July 3, 1960



INTERNATIONAL WEEKLY OF THE CHRISTIAN CHURCHES (DISCIPLES OF CHRIST)

IN CONGRESS, JULY 4, 1776.

The unanimous Declaration of the thirteen united States of America

When in the course of human events it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to this separation. We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. — That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed, — That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute a new Government, laying its foundations in such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness. — We, therefore, the Representatives of the United States of America, in General Congress assembled, — Declaring that these United States are, and of Right ought to be, Free and Independent States, — That they are, and of Right ought to be, Free and Independent States; that they are absolved from all Allegiance to the British Crown, and that all political connection between them and the British Crown should be totally dissolved; — And for the support of this Declaration, we do solemnly pledge to each other our Lives, our Fortunes and our sacred Honor.

We, therefore, the Representatives of the United States of America, in General Congress assembled, — Declaring that these United States are, and of Right ought to be, Free and Independent States; that they are absolved from all Allegiance to the British Crown, and that all political connection between them and the British Crown should be totally dissolved; — And for the support of this Declaration, we do solemnly pledge to each other our Lives, our Fortunes and our sacred Honor.

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RELIGION AND THE AMERICAN DREAM

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A PRAYER

For our churches in Great Britain who are to entertain the World Convention in August. By Jason M. Bader, general secretary of the World Convention.

O GOD who art the giver of life and all its bounties, the source of love and all its graces, we thank Thee for Thy goodness and the goodness that Thou dost inspire in Thy children. We praise Thee for our participation in the gracious hospitality of Thy people. Especially now do we thank Thee for the gracious invitation of our brethren of Churches of Christ in Britain to be their guests during our World Convention.

We pray that Thou wilt impart strength to them equal to their desire to help their brethren. Bless all members of the committees who bear special responsibilities in planning and preparation. Guide them by Thy Spirit that their wisdom be not unaided. Grant them health and strength equal to the extra burdens laid upon them. Endow the churches with unity of purpose and bless all the members in every good work. Let Thy light be upon their way and Thy love in their hearts. Give to them fullness of joy in service and enlargement of spirit in the wider fellowship of Thy people in all parts of the world. AMEN.

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A Faith to *Live by*

What Love Can Do

by Donald A. Eagle

"Perhaps the worst suffering we are ever called upon to undergo is encountered at that point where we cannot transfuse into someone dear to us the resources that might save him. Sometimes the only thing that love can do is to suffer for and with another person who himself finds no meaning at all in his suffering."

This arresting truth, stated by the late David E. Roberts in his book, *The Grandeur and Misery of Man*, touches the frequent experience of many of us. Here is a young family deeply immersed in sorrow because of the death of their baby. The wife patiently endures terrible experiences because her husband is an alcoholic. Or, here is the once vivaciously young person wrapped in morbid regret because a foolish ethical decision has wreaked apparent permanent harm to life.

At some time or in some place we have all experienced those helpless moments when in the face of human tragedy we cannot find the words which will bring meaning to the suffering one.

Yet, somehow—in God's wisdom—our utter inability in such moments becomes our greatest asset. Nothing is so wrong as to utter platitudes with facility. Nothing proves so useless as shallow sermonizing to one in torment. Our silence and stuttering incoherence are understood. The suffering person knows that we are trying to feel what he feels. He knows that we are seeking to do the *only thing that love can do*—to suffer with him. From this knowledge our troubled friend draws strength.

In the same manner our very presence affirms that we believe in a Christ who does not condemn, but understands. As J. B. Phillips has so helpfully translated, "For we have no superhuman High Priest to whom our weaknesses are unin-

telligible—he himself shared fully in all our experiences of temptation, except that he never sinned. Let us therefore approach the throne of grace with the fullest confidence, that we may receive mercy for our failures and grace to help in the hour of need." (Hebrews 4:15, 16)

There will come a time when our suffering friend will be ready to receive our words of help and to accept them. And, we shall be better prepared to speak.

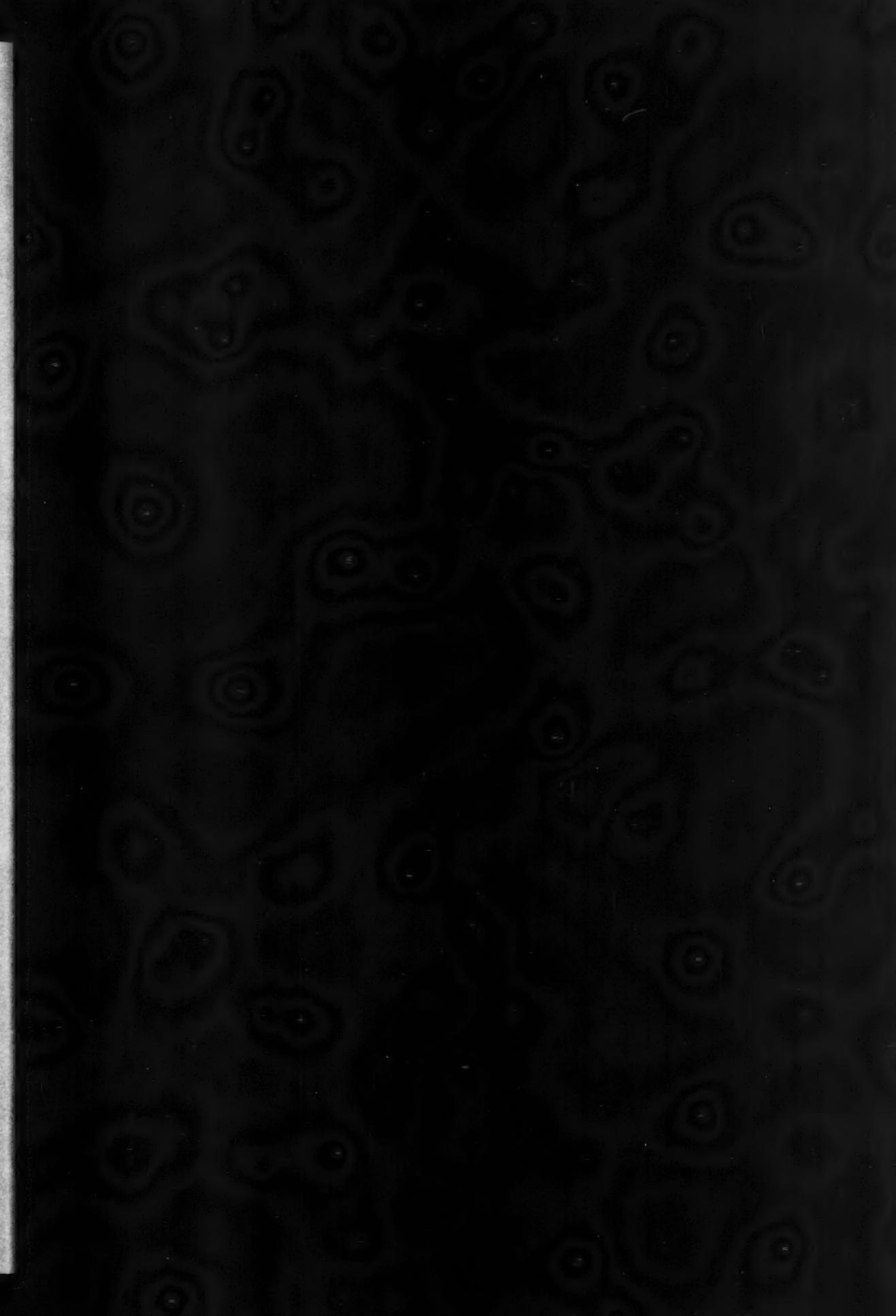
When this sensitive moment of a soul's naked readiness to be helped comes, we must be ever so gentle because our suffering friend hangs by such a fragile thread above the abyss of further despair and permanent spiritual injury.

We must respect his integrity as a person and his right to choose his own path. To act for him is to erect an insuperable barrier to the transfusion of the resources that can save him.

Like Paul, perhaps we may simply tell of our own spiritual struggle and how we came to conclude with Paul "that in everything God works for good with those who love him . . ." (Romans 8:28) we might read a small portion of the eighth chapter of Romans. How superbly this wise man of Tarsus could tell of the exigencies of life and still affirm that there is nothing "in all creation" that is "able to separate us from the love of God in Christ Jesus our Lord." (Romans 8:39) Often this simple testimony that we ourselves—and others—have passed through the fire and yet find meaning to life and hope in God is enough. If not, we must continue to suffer for and with the one who still does not understand.

Every Christian is called to help those who are troubled. But, so much depends on how we go about it. There is a time so simply "bear each others' burden."

Donald A. Eagle, is minister of First Christian Church, Fairfield, Iowa.



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The Key to Greatness

by James H. Jauncey

A future of happiness or disaster?

—it will depend on the quality of
our devotion as Christian citizens

MANY suggestions are given as to the secret of America's greatness. A common one is that it is due to the military



power of this country. But America has been a foremost military power only since the Spanish American War and its seeds of greatness were sown long before that.

Some have suggested that the secret lies in the might of the almighty dollar. Yet we find in history that it is not the wealth of a country that makes it great but rather the greatness of a country makes it wealthy.

Some suggest that it is the educational system in this coun-

try which is the reason, yet other countries are proud of their educational systems too, and do not aspire to this greatness.

Neither do we have a monopoly on brainpower in this country as the scientists of Germany and Russia have shown only too clearly.

On one occasion I inspected a brick wall in El Paso that had been torn down by the wind. I noticed that not one of the bricks was broken. It was the mortar between the bricks which had given way. This taught what I should have known already—that the strength of a wall lies not so much in the individual bricks but in the mortar that holds them together.

So it is with the nation. The greatness of our country lies not in the superiority of the individual citizens but rather in the social cement or mortar that holds

them together. In this country when you say that you have 175 million people you haven't said anything. But when you go on to say that this nation is "one nation indivisible" you have given the secret of its mighty strength.

This strange social cement which holds this nation together was exemplified to me in many ways after I came to America. After I landed in San Francisco I honestly thought that this was the craziest country in all the world. It is true, people were speaking some version of the English language but, whatever it was, it was completely strange. Their habits of dress and living were completely different.



Yet curiously enough the thing that held my attention the most on that first stroll around the city was the way in which newspapers were being sold. There was a rack on the corner with nobody in attendance, but with an invitation to put a coin in a slot.

I determined to watch this novel procedure. To my surprise in the space of half an hour I found that every man who bought a newspaper put in his coin. I wondered how this would work, or rather not work, in other countries of the world. The man would say, "What, nobody in attendance? This is for me!" He would take away his news-

Born in England, educated in Australia, Mr. Jauncey became a minister of the Christian Church, Jan. 20, 1959, after a career in science, theology and philosophy. He is minister of First Christian Church, El Paso, Texas.

This article is adapted from an address before the district nine conference of the Texas State Teachers' Association. Submitted in the 1959 Freedoms Foundation contest for public addresses, it was awarded first prize of \$1,000 as the most outstanding patriotic address. He became a citizen of the United States in 1954.

paper but he would not put in his coin.

Why is it that the average American is honest enough to put in his coin, in those circumstances? The reason is that he feels in this way he is going to contribute to the jobs and general welfare of other human beings like himself. This is evidence of this amazing spirit of brotherliness which has been so important in this nation's life.

I saw something else. When people in Europe or Australia come out of their factories in the late afternoon they get on their bicycles and they pedal their way home, but not in America! They get in their late model cars and drive home. I asked a banker how it was that American workers could afford expensive vehicles like these. He said: "Oh, don't get us wrong. Those vehicles are not owned by the workers; they are owned by the banks and the finance companies."

But still this did not satisfy me. I thought: How is it that you can allow credit of thousands of dollars to an average working man? He replied that the credit system, which has done so much to increase the standard of living to what it is, is based actually on the fact that you can rely upon the vast percentage of Americans to try and meet their obligations.

Once again the reason why the



average American tries to pay his way is because he believes that the jobs and welfare of many other families depend upon it.

I noticed another thing too. There was a tragedy in an unknown worker's home in Southern California. A little girl by the name of Kathie Fiscus fell into a dry well and it took the authorities days before they

could extricate her body. During that time those happenings were headlined in the newspapers and given great prominence on the radio and the TV. So much so, that the events of the cold war over in Europe were almost forgotten.

During that emergency the eyes of every American were fixed upon California. This taught me that the tragedy of one American is the tragedy of every American.



This strange social cement was exemplified at Pearl Harbor. When the Japanese struck and killed our servicemen they not only hit at the military forces but every American felt that he had been struck personally. In that moment America was welded together into the greatest fighting force that the world had ever known. The Japanese did not know it, but the war was potentially lost the moment those bombs rained down on Pearl Harbor.

How do we account for this strange mortar, this spirit of brotherliness which has welded the individuals of this country together such as has happened in no other nation of the world? I think it can be seen in the different way in which this country was colonized as compared with other great modern nations. They were colonized largely for the purpose of exploitation of the resources and, worse, of the people.

Of course, there were commercial motives in colonizing America and that is as it should be. But the most important reason was that there were people over in Europe who could not find for themselves the spiritual values of political and religious free-

dom. Therefore, they were willing to leave the security of their old lives and cross the stormy Atlantic and hack for themselves a new life in the unknown wilderness where men could be free.

This also was the secret of the amazing Revolutionary War when a few untrained colonists dared to put themselves against what was at that time the greatest military power in the world, and not only did so but were successful. They were men who felt that these spiritual values which had been obtained at such cost were in danger of being destroyed by an English king who was stretching his hands even over the Atlantic. It would be better to die than to lose those values.

Characteristic of these pioneers has been their belief in God, which necessarily brought about their love and concern and responsibility for their fellow men.

Actually, it is this religious force which is responsible for democracy. Although democracy of a sort comes from ancient Greece, yet the greatest of the political thinkers, Plato, in his *Republic*, pictured a civilization which would be ruled by a democracy of the intelligentsia with the great masses having no say in the government and with no purpose in life but to work for their rulers. That would not be the kind of democracy which we would find satisfactory.

When Jesus came into the world and died on the cross he started something different. Christians knew nothing of political thought, but they taught that the sacrifice of Christ was not only for Plato's intelligentsia and the Roman blue-blood, but



for the slave and the worker as well. The corollary was obvious!

If God is willing to sacrifice so
(Continued on page 31.)

Editorials

Religion and the American Dream

THE other day our eyes fell upon the words, The American Dream, in *Time*, our weekly harbinger of an odd assortment of news and opinion. The letters were very large, and printed in red. It looked as if something were missing.

After a reasonable time lapse for shifting gears, our mind supplied the two missing words—"Religion and . . ." The scene that we recalled took place more than a quarter of a century ago and the circumstances may bear repeating as we approach Independence Day in the United States on the morrow.

We were peacefully lolling in the Koch room of the Duisberg Haus at the University of Marburg. True, Hitler had been in power a few weeks, but he had not yet troubled the carefree world of an exchange Fellow.

There was a knock at the door and an official of the university ushered in a distinguished-looking man who was obviously an American. His mission was not at all obvious, even after he explained it. For there stood Dr. Raymond C. Knox, chaplain of Columbia University. He had come back to his old student haunts, he said, to do research in preparation for a new book.

Fine, we thought. If we are to be assigned to escort him and interpret until the old German vocabulary comes to the surface of his mind again, perhaps he can fill in a few missing pieces in the sixteenth century puzzle we are trying to solve.

What was the book to be about? Not Reformation history at all, but religion and the American dream! Why did he come to Germany? He said he wanted to weed out the factors that obviously were not a part of the dream, and see what he had left.

This is an interesting way to write a book. And the work that appeared under that title has been a prized possession, because of the circumstances connecting us with it in a very minor way.

Was there an American dream, somewhere in the past? There was. Of what did it consist? Judging from the expressions of historians and current figures in various fields of endeavor, our memories do not all agree as to the nature of that dream.

The Germans had a word for America, up to the time of the recent war, and it is doubt-

ful if it has yet disappeared. The United States was called "The land of unlimited possibilities." For many an indentured servant of the seventeenth century it was a step toward freedom. For some it was adventure, for others the call of duty. Some found freedom of worship here, for the first time; others found unexpected restrictions upon their thought and action.

Is this dream anywhere near fulfillment? For many, it has been fulfilled a thousand times over. For others, the cost was too great. Freedom was something to be won and, having been won, it demanded an allegiance that amounted to bondage for those who never understood its true nature.

Thirteen colonies fought together to win political and economic freedom. Having won, they could have been expected to solve the rest of their problems easily. But it has not been so. As they became States, and new territory became still other States, they began to define two sorts of limitation. There is the State—and the nation. The freedom closer home, in the form of State's rights, often seems more dear.

INDEPENDENCE DAY, 1960, finds the American dream still unfulfilled at that point. Every day's news finds some State wary and uncertain lest the United States of America usurp its rights and destroy its freedom.

What about religion and the dream? The picture isn't much brighter on this score. Why are there two or three hundred more sects in America than in any other nation? It isn't because we are better, and thus have more churches. It isn't because we are meaner so we have divided the church more than others have.

Again, freedom is the answer. Seventeen religious bodies had made their way to these shores by 1776. Look how they have spawned, in freedom. Is this the fulfillment of the dream, and all we can expect? Surely it is not.

The two words we have added to the pledge of allegiance should help. This is a nation "under God." Perhaps our dream has run wild and we have not subjected our freedom to the restraints of God's sovereignty. Think about that tomorrow.



Afraid of Striking Out?

by Paul L. Moore

Babe Ruth hit 714 homers but he struck out 1,330 times! Here is food for your spirit.

LIVING is very much like the game of baseball. People remember you for the hits you make, for the balls you clobber over the wall, the runs you score.

When Babe Ruth was hailed as the greatest of all home-run hitters people looked at his record with wild applause: 714 homers! In one year he blasted 60 round-trippers. That's a record no one has matched. And people recall this successful career at the plate. They exult in his triumphs.

But note another thing: while the mighty King of Swat was walloping 714 homers he was striking out 1,330 times! But who is concerned about that? Who wants to concentrate on the times a man fails at the plate?

Each man can be at least this much of a success: he can stand there at the plate and swing with all he has! He is not going to hit homers, be a big success at the plate every day, but if he gets up there and swings with all he is and all he has he is going to have his measure of triumph.

This is one of our most prevailing weaknesses: we do not want to throw all we are into our swing at life for fear we shall strike out. How quickly we forget that striking out is just a part of the game! Living successfully is taking failures for granted but continuing to swing hard at the curving circumstances of daily life.

Here is a Michigan woman of fifty years of age. At birth the doctor gave her three or four days to exist. She fooled him. At five she fell ill with polio, her left side became paralyzed, and she had to wear a brace and walk with a limp. Nine years later tuberculosis of the bone developed, and at seventeen the surgeon removed her right foot.

Later her left leg and hip were amputated. Life seemed one strike-out after another!

One would think that thirty-eight years of such heart-breaking circumstances would get her down. It did. She required psychiatric treatment. Looking back she says, "I was mentally ill. . . . Mad at everyone. I thought God had forgotten me and that there was nothing ahead but a life of suffering." She had thought of taking her life many times but suggested that she didn't have the courage.

Yet, what courage she has displayed! With the help of God and the doctors she came back swinging, to lead a self-sustaining, useful life. Indeed she has struck out again and again, but she homered with what was left of her life! She says, "Now, every day is beautiful. I'm not mad at anyone any longer."

God does not give us burdens too great to bear if we let him help us carry them, and if we permit our good neighbors to show us love. We do not need fear striking out so much as fear the paralyzing desire to be a failure. And this disguised desire has its strength in the heart of self-pity. And self-pity is not a stranger to many of us.

Paul the apostle declared in his second letter to the Corinthians that "a thorn was given me in the flesh, a messenger of Satan, to harass me, to keep me from being too elated." A very personal debility was his. It was something he could not shake off. Prayer did not remove it. Nothing took it away. But God's spirit made it possible for him to live successfully with it.

Some of the most amazing people I have met have had something wrong with them. They are the kind of people who know what it means to fail at the plate, but who resist the temptation to give up swinging.

Are you afraid of striking out? Fear not. Striking out is simply a good part of what it takes to live triumphantly!

Paul L. Moore is minister of the Church of Christ (Disciples) in Sidney, Ohio.

Destroyer Escort Chaplain

by Harold L. Christmann

THE service chaplain functions much the same as a civilian minister in that he has the same pastoral concern for his organization and their families. However, the destroyer escort chaplain finds certain limitations in his work because the ships operate independently and seldom with the rest of the squadron. Consequently he can cover and have a continuing contact with only one ship at a time.

When I served on the USS EVANS I was aboard approximately two months. Our Bible classes met each night on board ship with an average of five or six men in attendance. Here we used a series of Bible outlines dealing with such basic subjects as "The Claims of Jesus," "Becoming a Christian," "The Marks of the Christian Life," "Suffering," and "Prayer." The plan was to have the men read what the Bible had to say on these subjects and allow them to make up their own mind as to the meaning.

On Saturday evening a group of us would meet together for prayer. We had covenanted with servicemen in Guam to do this, praying for their Sunday service and they in turn praying for ours aboard ship. We also prayed for individuals on the destroyer and others back home.

We held worship services on Sunday. There is nothing quite as majestic as a clear blue sky and a calm sea. During one of our services storm clouds began

to gather and it looked like we were in for a wet morning. The captain had been observing the situation. Suddenly he arose, spoke to the bridge by phone, ordering the ship to change course and avoid the bad weather.

In addition to the Bible classes, Moody Institute films were shown each evening preceding the regular movie. Many men, who were not particularly religious, commented on how much they enjoyed these films.

One of the other ships in our group was the USS LEWIS and while we were in Guam for ten days I called on the men of the LEWIS and their families. As Guam was the home port of this ship many of the enlisted men's families were living there. A picnic was arranged for them and a dependents assistance committee was organized. These families have now all moved into government quarters which are very fine.

The highest tribute in the world should be given every Navy wife who keeps the home fires burning, often under difficult circumstances while her husband is safeguarding the nation.

Again on board ship the men were challenged with lecture-discussion groups on such subjects as "Integrity," "Marriage," "Sex" and "Americanism Versus Communism."

In the **Plan of the Day** which gives the schedule of activities for each day was included a **Thought for the Day** which stressed some moral or religious principle. At dusk I always gave a prayer over the ship's public address system. In addition the chaplain spends time getting

acquainted, gaining the confidence of the men and being available for those who desire counseling.

While in the states I spend a great deal of time calling on the families of the men who are overseas. This enables me to not only become better acquainted but also to ascertain how the family is getting along during the separation. Furthermore, the families are more likely to contact the chaplain when in need if they know him personally. The important thing is the assurance that there is someone near who is interested and available to help.

As chaplain I also discover the church relationship of the family or lack of it. This gives an opportunity to encourage them to establish themselves in a church home. I usually request their permission to inform the church nearest them of their presence or the nearest church of their preference. In this way the church can show a personal interest if they know of the family.

The chaplain is the link between the man overseas and his family. If there is an emergency at home he knows the chaplain is there to assist. Often I receive from the men themselves, or their commanding officers, requests to call in the home and see how things are, for word has been received of some illness or problem and there is a need for more information.

In a time when our nation's commitments are so widespread, when long periods of separation are necessary for Navy families, it behooves us to give them every possible support.

Chaplain Harold L. Christmann, USN, is assigned to Escort Squadron Three, San Diego, California. A Disciple, he is a graduate of Christian Theological Seminary, Indianapolis.

Freedom and the Church

Grim Reminder for Freedom and Democracy Sunday, 1960

by Robert A. Fangmeier



NEWS reports about the death of the Russian novelist Boris Pasternak, carry some interesting information about his relationship to the church and state.

The Nobel prize winner, author of *Dr. Zhivago*, had requested that he be buried in the cemetery near a little Russian Orthodox church at the village of Peredelkino 25 miles from Moscow. Born a Jew, Pasternak had been converted to Orthodox Christianity. However, there were no religious services for him. No representative of the Orthodox church attended and neither did any government official. There was only one sign to show that he was a Christian believer—a brown lining of the plain pine coffin in which he was buried. The coffins of non-believers usually are lined in red.

There is no information at this point to tell us whether the absence of religious services and of Orthodox representatives had any relationship to official Soviet policy which had condemned Pasternak for his critical analysis of communist life in *Dr. Zhivago*. In a totalitarian society, where the church rarely if ever contradicts official government policy, it might be considered an affront to the Government for the Church to provide this last ministry to a man who only a short time ago was being called an enemy of the Soviet State.

Some day we may learn the correct interpretation of the events which surrounded the last rites of Pasternak. Meanwhile, these events do serve to stimulate thinking about the role of the church in society. When U.S. church leaders visited Orthodox church officials in Russia several years ago, their hosts

declared that they had full freedom of worship.

As they understand freedom and the role of the church, this may have been true. Traditionally the Russian Orthodox Church has eschewed pronouncements on social or political issues, although in recent years their officials sometimes have allowed themselves to be associated with Soviet peace campaigns.

Conversations between U.S. and Russian church leaders brought out this important point: The Russian Orthodox church feels no restrictions upon its freedom because it feels no obligation to speak for or against the social and political aims of the State. On this particular point the Russian church remains consistent with its position under the Czars.

In the United States and most of the Western world the Christian churches traditionally have felt that their commitment to Jesus Christ compells them to speak the truth even when it contradicts official Government policy.

Christian theology has never accepted the patriotic aphorism "my country, right or wrong." As a result the churches have spoken the truth as they saw it both to the state and their own members on such issues as slavery, child labor, the liquor traffic, race relations and world peace.

This freedom to speak, affirmed in law and respected by tradition, is still something the churches must defend each time they speak on a controversial issue. And, of course, all social issues are controversial. The harassment of Bishop G. Bromley Oxnam a few years ago by the House Un-American Activities Committee and the Air Force Manual of more recent memory are reminders that Government agencies are used by some who would like to silence the church. Freedom to

speak also is endangered by those within the church who disagree with particular pronouncements or who would limit the church to dealing with what they interpret as "purely spiritual matters."

Freedom to speak on social issues also is endangered because all too frequently there has been inadequate opportunity for ministers and laymen in local churches to study, reach conclusions, and have their views reflected in church pronouncements. Those with minority views very often feel a sense of anger and frustration. The blame for this, it would seem, must be shared by those in positions of responsibility at all levels of church life.

Beginning with **FREEDOM AND DEMOCRACY SUNDAY** (*July 3*) the Protestant and Orthodox churches of the United States will have an opportunity to face up to their **Christian Responsibility for Freedom**.

The social action emphasis for the 1960-61 church year is "Christian Responsibility for Freedom" and a 96-page case book with this title has been prepared for use in the local church. In addition to background material on the biblical and theological foundations of freedom the case book contains six case studies that deal with the real problems of the local church, the denomination, and church leaders. Each of the cases deals with a real life situation.

What are some of the problems when a local church attempts to deal with controversial issues? What are the issues involved in the Air Force Manual controversy? Who had the facts in the marathon debate between Bishop Oxnam and the House Un-American Activities Committee? These and other questions are brought out into the open for pro and con discussion in this year of emphasis on "Christian Responsibility for Freedom."

Mr. Fangmeier is national director of Christian citizenship, Department of Christian Action and Community Service, United Christian Missionary Society, 222 South Downey Avenue, Indianapolis 7, Ind.

NEWS

The Church at Large



• Honored Churchmen.

Dooley and Trueblood Will Receive Awards

WASHINGTON, D. C.—Dr. Thomas A. Dooley, founder of jungle hospitals in Laos, has been named to receive the annual Lay Churchman of the Year Award from Religious Heritage of America, Inc.

He was presented the award personally at a dinner here June 16 during the annual Washington Pilgrimage of American churchmen which the heritage group sponsors.

A Roman Catholic layman, Dr. Dooley is a graduate of the University of Notre Dame and the St. Louis University School of Medicine.

Dr. D. Elton Trueblood, noted Quaker leader of Earlham, Ind., was awarded the Clergy Churchman of the Year Award.

Mrs. Ruth Youngdahl Nelson of Washington, D. C., a leader of United Church Women, has been named Church Woman of the Year.

New American Baptist Headquarters OK'd

ROCHESTER, N. Y.—Plans for the \$8,500,000 new national headquarters of the American Baptist Convention at Valley Forge, Pa., were overwhelmingly endorsed by some 10,000 delegates to the denomination's annual meeting here.

The project had been approved by the ABC General Council, the convention's top policy-making body, last fall when the cost was estimated at \$5,500,000. As revised estimates soared higher, opposition to the proposed headquarters was expressed by the American Baptist Foreign Mission Societies on the ground of excessive cost.

A society spokesman maintained that the denomination should invest its funds in missionary work instead of in "brick and concrete." However, in the voice vote on the headquarters proposal, only a few "noes" were heard.

At present the 1,500,000-member American Baptist Convention has national offices in five buildings in New York and two in Philadelphia.

Designed by architect Vincent G. Kling of Philadelphia, the Valley Forge center is expected to be ready for occupancy in the spring of 1962. From a main three-story circular office unit will radiate two single-

story wings housing a graphic arts center, a conference hall and cafeteria. A chapel will rise from a central court in the circular unit.

• Announced by Ross

Study in Freedom

NEW YORK—Inauguration of a year-long, nation-wide study of religious freedom among member communions of the National Council of Churches was announced here by Dr. Roy G. Ross, the interdenominational agency's general secretary.

He also disclosed the appointment of Dean M. Kelley, former pastor of Crawford Memorial Methodist Church here, as executive director of the council's Department of Religious Liberty which will conduct the study.

Dr. Ross said the study program will place emphasis on local church discussion of questions pertaining to religious liberty.

These will include, he explained: Should Christians be concerned about freedom and how should that concern be expressed? Should there be any religious tests for public office? How does "free speech" affect the broadcasting of derogatory statements about religious groups?

Red Cross in Chile

WASHINGTON, D. C.—The American National Red Cross, which is serving as coordinating agency for American relief to earthquake victims in Chile, announced here that a "veritable mountain of relief materials aggregating over 1,700 tons" was sent to the stricken country in the first ten days of relief operations.

The first earthquake struck on May 21. On May 27 the President designated the Red Cross as the organization to coordinate work by private groups in the U.S.

Religious groups immediately took the lead, a report by Gen. Alfred M. Gruenthal, president of the Red Cross, disclosed.

The American Red Cross itself made a \$175,000 cash grant to establish relief distribution and shipped \$433,000 worth of supplies.

Relief operations are continuing at an accelerated pace, General Gruenthal added, in reporting on the first ten days.

Clergyman to Keynote Republican Convention

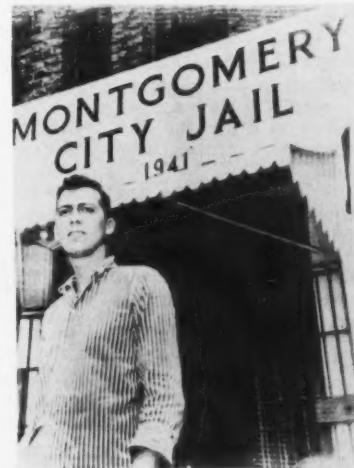
WASHINGTON, D. C.—Rep. Walter H. Judd (R-Minn.) was named keynote speaker for the Republican National Convention which meets July 25 in Chicago.

Selection for the post is the highest political honor won by the 61-year-old former medical missionary to China since he entered politics in 1942 with an upset victory in a Minneapolis congressional race.

Dr. Judd is now completing his ninth term of service in the House where he has risen to become a ranking member of the House Foreign Affairs Committee.

His selection by Republican party leaders is also a tribute to Dr. Judd's ability as an orator. His ability as a public speaker was first recognized when he embarked on a national tour of churches and college campuses in 1939 after his return from more than a decade of service to the Congregational-Christian church in China. He constantly warned of the danger of advancing Communism in the Far East.

Seminarian Jailed



—RNS

RALPH EDWIN KING, JR., of Vicksburg, Miss., 23-year-old Methodist student at Boston University School of Theology, was sentenced to 10 days hard labor in Montgomery, Ala., for attempting to integrate racially an all-white dining room. Mr. King, who serves as associate minister of Grace Methodist Church, Cambridge, Mass., is shown leaving city jail to join a work gang chopping wood and cutting grass.

NEWS IN BRIEF

LITERACY THE KEY

ATLANTA, GA.—Dr. Frank Laubach, founder of the World Literacy Movement, voiced an impassioned plea here for "an all-out national mobilization to fight the dangerous, angered, rebellious hunger" of the have-not nations of the world.

Addressing the Communications Council of the Protestant Radio and Television Center, the missionary-at-large to illiterates throughout the world declared that "the dividing line between progress and prosperity, starvation and stagnation, is literacy."

S. BAPTIST RELOCATION

MIAMI BEACH, FLA.—A decision by the Southern Baptist Convention's Executive Committee as to whether it and other denominational agencies in Nashville, Tenn., should relocate elsewhere because of real estate tax assessments has been postponed until September.

The committee made this known at the convention's 103rd annual meeting here.

"UNI" MERGER

BOSTON—Merger of the American Unitarian Association and the Universalist Church of America, in the making for more than a century, was approved overwhelmingly by delegates from the two bodies at concurrent but separate meetings here.

To be known as the Unitarian Universalist Association, with some 200,000 members, the new body will become effective May, 1961. In the meantime the merger will be ratified by local churches of both groups.

COUNSELORS IMMUNE

WASHINGTON, D. C.—A person who is not an ordained minister may claim immunity from testifying in a criminal case concerning confidences committed in the course of spiritual counseling, a Federal district judge ruled here.

Judge F. Dickinson Letts denied a request by the Assistant United States Attorney for the District of Columbia that Miss Bess Ninaj, of Takoma Park, Md., a Seventh-day Adventist Bible instructor and a counselor at Washington Sanitarium, an Adventist hospital, be compelled to testify before a coroner's jury.

PRESBYTERIAN ELECTION

CLEVELAND, OHIO—Herman Lee Turner, pastor of Covenant Presbyterian church, Atlanta, Ga., was elected moderator of the General Assembly, United Presbyterian Church in the U. S. A., by two votes at its annual meeting here.

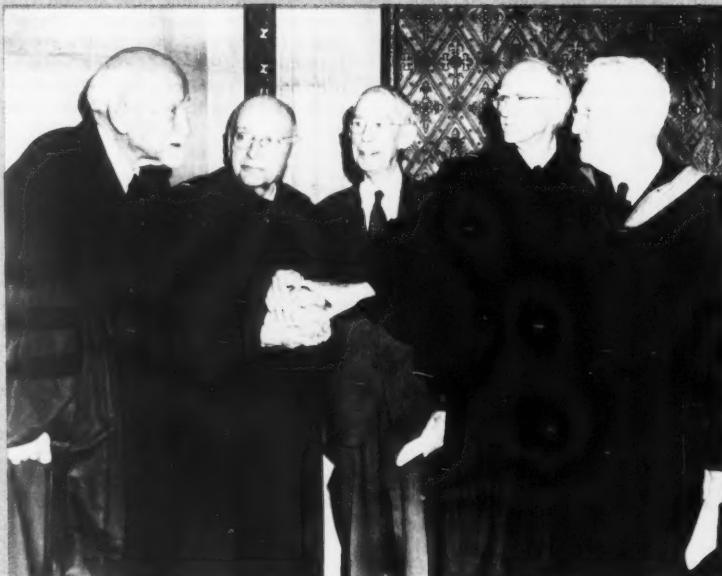
He defeated Edler G. Hawkins, pastor of St. Augustine church, Bronx, N. Y., on the first ballot by a vote of 471 to 469, with one vote voided.

ON BIRTH CONTROL

WASHINGTON, D. C.—A resolution expressing "moral approval" of birth control and advocating that information concerning contraceptive practices be given recipients of public welfare assistance was adopted here by delegates to the 83rd annual assembly of the National Capital Area Council of Christian Churches, representing Disciples of Christ from five states and the District of Columbia.

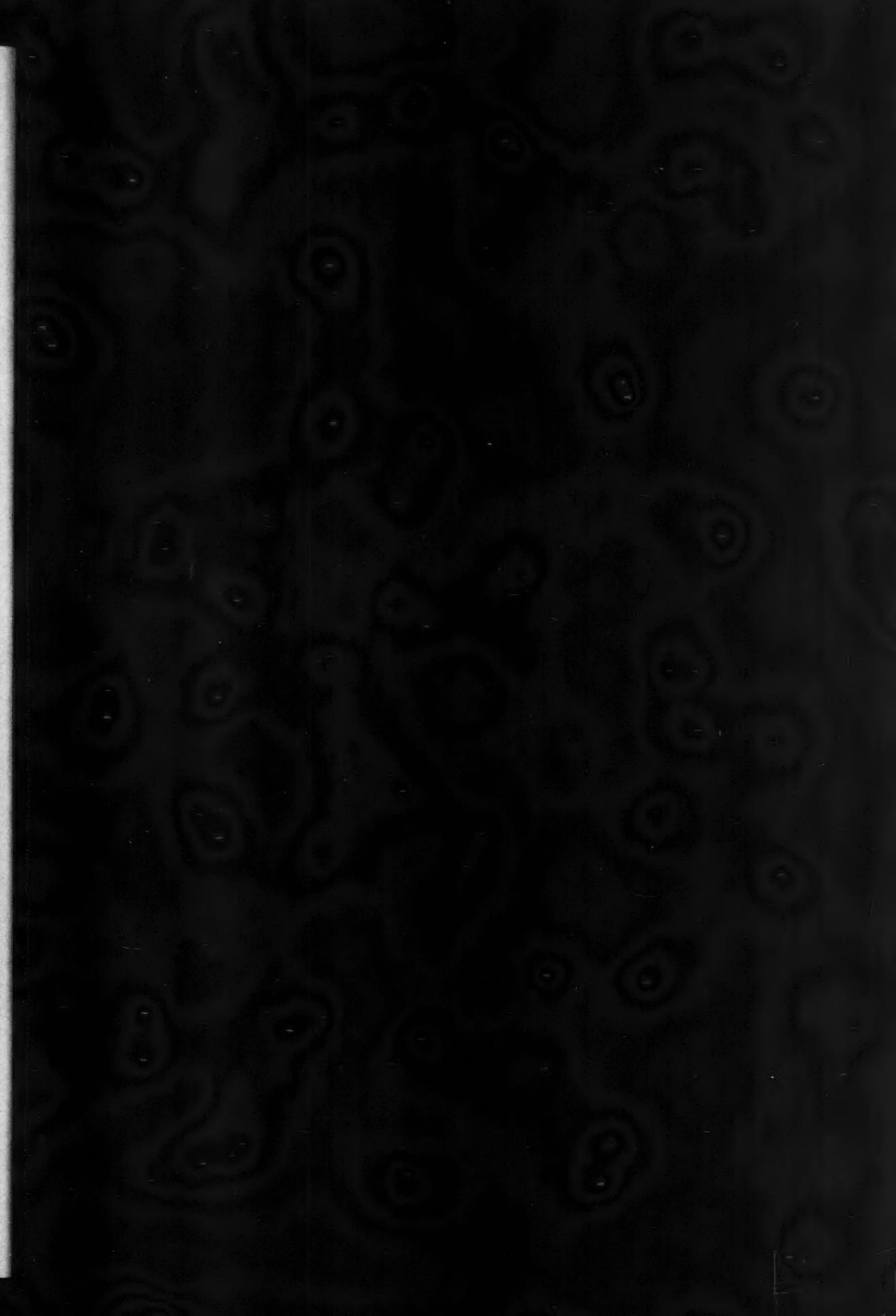
The resolution held that it is "morally proper for man and wife to make use of tested and medically approved means for the purpose of family planning."

World Missionary Conference Anniversary



—RNS

BONDS OF FELLOWSHIP spanning half a century were renewed at an ecumenical worship service in New York marking the 50th anniversary of the World Missionary Conference, held at Edinburgh in 1910, which these veteran church leaders attended. From left: Arthur J. Brown, New York, 104-year-old former Presbyterian foreign missions executive; Charles Gilkey, 77, dean emeritus of the University of Chicago's Rockefeller Chapel; Samuel Guy Inman, 87, Bronxville, retired secretary of the National Council of Churches' Committee on Cooperation in Latin America (a Disciple); Charles Clayton Morrison, 85, Chicago, founder and retired editor of the nondenominational weekly "Christian Century" (a Disciple); and Basil D. Hall, 72, Westport Point, Mass.





by the Associate Editor

Christians in Africa

Dr. R. S. Garfield Todd, well-known Disciple and former Prime Minister of Rhodesia, said that the Christian Church will play a key role in the future development of race relations in Africa because it teaches the white man that all men are equal before God.

Speaking in Washington, D. C., earlier this year, Todd asserted: "The Bible teaches us that we are all sons of God and therefore brothers." He was addressing a kickoff meeting as he began a speaking tour.

"When the white man came to Africa, the black man was so far below him in education, culture and talent that it was easy to be a missionary and to assume a paternal role," he pointed out. "Now, however, the role must be transformed into a fraternal one, a relationship between equals, and this is a very hard adjustment for the white man to make."

"In Southern Rhodesia we have 200,000 white residents and a Negro population that has increased from an estimated 500,000 to over 2,000,000 in just 60 years," Dr. Todd said. "The relationship has been a simple one of master and servant but this must now change, and there is a great deal of resistance to the change."

"Nearly all our white settlers are Christians," said Dr. Todd, "and the church is the only agency that can help them meet this crisis. Its message of human brotherhood is the only one which is relevant to the situation and that points a way out for both black man and white."

For all the problems that beset his country, Dr. Todd said, the Christian faith offers the best hope of a solution.

Dr. Todd headed the government of Southern Rhodesia from 1953 to 1957 and is now leader of the opposition party. He spent 26 years as a Disciple missionary in Southern Rhodesia before entering government service. He is first vice-president of the World Convention of Churches of Christ.

Did You Know?

Did you know that of the world's 12½ million Jews, approximately 5,367,000 live in the United States? The statistics were released in the new *American Jewish Year Book*, published by the American Jewish Committee and the Jewish Publica-

tion Society.

Did you know that, by a slim majority (44-40) commissioners (delegates) to the General Assembly of the Free Church of Scotland expressed in Edinburgh the denomination's "dissatisfaction at the attitude of the Royal Family toward the Lord's Day"?

Did you know that 27 Americans were among those decorated by Emperor Hirohito in June for their significant role in strengthening relations between Japan and the United States? Presentations were made in connection with the centennial celebration of the signing of the first Treaty of Amity and Commerce between the United States and Japan. Among the honored Americans are: General Douglas MacArthur, the honorary chairman of the International Christian University Fund Campaign; and the Honorable Joseph Clark Grew, national chairman of that ICU fund campaign and former U. S. Ambassador to Japan.

Worship Appreciation

When Dr. M. E. Sadler, Chancellor of Texas Christian University made a dedicatory statement relating to the dedication concert of the Schulmerich Carillon Bells in the Robert Carr Chapel at TCU, he made some salient observations about public worship.

Following his expression of appreciation for the generosity and the interest of Mr. and Mrs. Robert Carr, who provided funds for the completion of the chapel and also for the carillon, Dr. Sadler made the observation that "the most unique function the church has today is to lead people into a significant experience of public worship."

He noted that although various organizations have fellowship and sermons can be heard on radio and television, the local churches fulfill the "exclusive function" of "meaningful experience of public worship."

The chancellor said further: "Christian worship has as its objective the creation and maintenance of a conscious personal relationship between God and man. This relationship is best achieved through personal and public communication and conversation between the heavenly Father and man. This conscious communication between God and man is Christian worship."

"Those moments when something

within reaches up to something great without, to this fellowship and communication between ourselves and the Almighty, we come to know Him—just as one person comes to really know any other person only through fellowship, communication, and conversation.

Dr. Sadler concluded his remarks with this comment: "In the rush of material achievement in our century to many of us our eyes have been fixed too continuously on the things of the earth. As this chapel and this carillon help us to cultivate the habit of looking up, an enriching and most satisfying quality will enter our lives."

Unquote . . .

"ENTHUSIASM." A famous statesman once said, "Enthusiasm is the genius of sincerity, and truth accomplishes no victories without it."

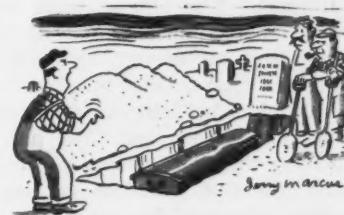
Enthusiasm has a contagious power but (it) is not self-sustaining. When we say a person is an enthusiast we are not paying a compliment. We mean he is a person whose enthusiasm flares up easily and quickly but often is not very lasting. He is like a match which soon burns itself out.—RALPH W. SOCKMAN, "Rekindling Our Enthusiasm," Arkansas Methodist.



"Fill it up!"



"Fill it up!"



"Fill it up!"



Art by Bartig

Contest Crashers

by Sylvia Yetter

I'M Don Smith, and I've never won a contest.

Every few years some organization in Fancyville decides to have a baby contest. You know the kind: before they are over at least two mothers aren't speaking?

This time it was going to be different. The judges would be five hundred miles away, and if that isn't far enough to be impartial, what does it take?

The Lion's Club was sponsoring this contest, and since publicizing their home town is their aim, the club president got the editor of one of the big city papers, the *Manning Times*, who

happens to be his cousin, to agree to come to Fancyville to present the awards. The pictures would be sent to Manning and he would appoint some of his staff as judges.

The prizes weren't elaborate—a bond for the first winner, and dolls and things. Of course since all the merchants were Lions they donated most of the prizes, even a case or two of baby food, and the entry fee was three dollars, so the Lions weren't expecting to come out too badly.

"I'm glad I'm past the age of baby contests," Pinky Adams said.

"Who said you were ever at

that age?" I scoffed.

"Hey, I was right cute," Pinky defended. "Want to see some of my baby pictures?"

"No, thanks," I waved his offer aside. "Do you pay much attention to little kids any more? I sure haven't any idea of what many of them look like."

"I notice you go for the older babes," Pinky prodded. "Like Karen Hatheway."

"Like Karen Hatheway what?" Karen herself demanded, coming out of our front door.

"I didn't know you were in there," I said. "We were just talking about the baby contest. Pinky wants to enter one of his baby pictures."

"Do you mean *you're* discussing that, too?" Karen giggled. "You two! Our mothers have it all settled. They're sure Ginger Adams will win. If the judges at Manning don't agree, they'll be sorry."

Without warning, Pinky started laughing, until his face got as red as his hair.

"Haven't you been taught," I said, "that it's impolite to laugh in company unless you share the joke?"

"I just happened to think," chortled Pinky, "what a joke it would be to run a dark horse in this contest."

"I hadn't understood it included horses," I heckled.

But Karen had begun to giggle, too. "You know what he means!"

"I don't dare think," I shuddered, "but the idea offers interesting possibilities."

"Possibilities we'd better discuss far away from parental ears," Karen hinted. "Like in a car at the drive-in?"

"I'll ask Mom for the car," Pinky offered. "She always lets me take it when I'm in good company," he leered at Karen.

And that's how our joke began.

Pinky wanted to take snapshots of children all over town and make a composite picture that added up to our idea of beauty, but Karen said "No." We had to send in a picture of

a real child if she was going to be involved. But where to find our "dark horse"? Every child in town was being entered, regardless of crossed eyes or missing teeth. My grandmother used to say parents were equipped with magic mirrors, and I guess she was right.

Time kept passing, and we couldn't find an entry. At last one evening, just a few days before the deadline, Karen called. Pinky and I were to come to her house on the double. We made it neck and neck.

Karen's folks were out for the evening, but Karen had a companion, a little black-haired girl who looked like a combination of angel and imp. I didn't think she'd had a bath for weeks.

"Isn't she a doll?" whispered Karen. The little girl sat solemnly on a chair licking an ice-cream cone.

"Where'd she come from?" I whispered back.

"A new family who just moved into Stringtown," Karen grinned. "I discovered her today and borrowed her for the evening. Isn't she beautiful? Just perfect for the contest."

It took a little doing, but we managed. We chipped in on a good photograph, taken in Sioux to avoid discovery, and on the entry fee, and we got our entry in just as the pictures were being packed for mailing. Then we sat back and chuckled.

Till we began worrying, that is. What would our folks say? Were we a trio of dopes? Was our little Cynthia Summers really as cute as we thought? Cuter than Ginger? Maybe we had a magic mirror. We were jittery, believe me!

During our preparation we had become pretty well acquainted with the Summers. Just because they lived in Stringtown, a long row of neglected houses on one side of the road leading out of Fancyville, didn't mean they weren't nice people, even if some of the families along there weren't exactly the salt of the earth.

Mr. Summers had been a mechanic until arthritis attacked his hands, and Mrs. Summers had been a piano teacher, until the piano and about everything else had to go for doctor bills. We discovered, too, the reason Cynthia had been so dirty on our first meeting. Mrs. Summers had been sick and Mr. Summers was so concerned with her he sort of neglected Cynthia.

Funny things had been happening, but we'd been too busy to notice. Susie Coulter cut her hair the day she was to have her picture taken. Sammy Jones had a black eye. A bee stung Ginger Adams on her nose. The doctor had been kept busy patching up contestants and dosing their mothers. We began to think we needed something for our nerves, too.

The evening the results were due, the temperature in Fancyville rose a good ten degrees, and it was already 90. The announcements were to be made in the school auditorium at eight o'clock.

The *Manning Times* editor had come in on the evening train. By seven o'clock the auditorium was beginning to fill with parents, grandparents, uncles, aunts and cousins of contestants. We three slunk in late with Cynthia, and hoped no one noticed us. It was a hectic scene—small fry champing at the bit and parents struggling to keep them under control.

Cynthia was quiet as a mouse. She had never before seen so many people all at one time.

I'll never forget that evening. When the editor from Manning rose to assure everyone that whether their child won or not, every picture had been a challenge, even the kids kept quiet.

"Then," he continued, "after hours of intensive study the panel of judges chose a little girl, of whom you must be very proud." I saw Mrs. Adams smile. "Will Cynthia Summers' parents please bring her to the platform?"

Let's don't talk about the next few minutes. Karen took Cynthia's hand and started up the aisle, Pinky and I trailing them like a couple of bashful pups. But you can always count on Karen. She stood right up in front of the microphone and accepted the bond for Cynthia, omitting the joke idea, because of the Summers' feelings.

She said we had entered Cynthia because we were so fond of her, and how glad we were she had won. She went on and told about Mr. Summers' arthritis, and Mrs. Summers' having to sell the piano, and how she hoped the people of Fancyville would be as generous as they always had been. It took a lot of effort, but the crowd managed a genuine cheer.

Well, Fancyville needed a piano teacher. People chipped in to help get medical care for Mr. Summers and he'll be able to go back to work soon. I guess our "joke" turned back on us, didn't it? But I'm in favor of that kind of boomerang; how about you?

EMMAUS JOURNEY

by Helen G. Jefferson

Two started from Jerusalem,
Then One appeared who walked with them,
And while he spoke, how their hearts burned!
Lord, kindle us with truth they learned.

They bade him stay with them and sup,
And while he blessed and lifted up
The loaf to share, their eyes knew him.
Break bread for us, lest eyes be dim.

Social Justice—Then and Now



"Where the Scriptures Speak . . ." by the Editor

Amos 5:10-15, 21-24

TODAY we have the second of three lessons on the life and message which Amos has given to the world. When we think back to the lessons from the Beatitudes a few weeks ago, we can see that Jesus himself had a great source from which to draw social teachings. Amos spoke for God in the social situation of his time, sometimes speaking himself and sometimes giving direct revelation from God in the first person.

The first picture we have is of a group of people who do not like to hear criticism. (5:10.) The gate of a town or city was the place where justice was often meted out to the citizens. We can imagine that the judge was not always a popular person, and that there was murmuring in the crowd if he dealt with the people as they really deserved.

Judgment was given out to all people, regardless of their status in society. It is no more easy for one than another to accept punishment for his wrongdoing. It is always much easier to find an alibi and to explain why it was someone else's fault.

Amos makes a special accusation against those who are wealthy. The people who lived in houses of "hewn stone" were wealthier than those who just threw up walls of field stone for their dwellings. Some have suggested that since Amos was a herdsman from Tekoa, he normally would have suspected anybody who lived in a house. He himself probably lived always in a tent. This may be true, but we want to be sure that we don't do as the people "in the gates"

were doing themselves. We don't want to put the blame on Amos instead of the people whom Amos was condemning.

The charge was not that these people were rich. The trouble was with the manner in which they had accumulated their wealth. They had trampled upon the poor (verse 11). One specific instance is given of this. They took "exactions of wheat." That phrase isn't much more understandable than the one in the King James version, "burdens of wheat." It means the share of the crop which was kept by the owner of the land.

Amos had the characteristics of a prophet; he spoke out boldly, without any thought of his own safety in the presence of the people he was condemning. After the tone of voice in verse 12, it is a little difficult to know what verse 13 means. Perhaps this was a sarcastic way of saying that any man was taking his life in his hands to say what he, Amos, had just said. It would be much more "prudent" to keep silent.

The next two verses turn the thought in a more positive direction. Now he says that God "will be with you" under certain

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON FOR JULY 10, 1960

The Scripture

Amos 5:10-15

10 They hate him who reproveth in the gate,
and they abhor him who speaks the truth.
 11 Therefore because you trample upon the poor
and take from him exactions of wheat,
you have built houses of hewn stone,
but you shall not dwell in them;
you have planted pleasant vineyards,
but you shall not drink their wine.
 12 For I know how many are your transgressions,
and how great are your sins—
you who afflict the righteous,
who take a bribe,
and turn aside the needy in the gate.
 13 Therefore he who is prudent will keep silent in such a time;
for it is an evil time.

14 Seek good, and not evil,
that you may live;
and so the LORD, the God of hosts, will be with you,
as you have said.
 15 Hate evil, and love good,
and establish justice in the gate;
it may be that the LORD, the God of hosts,
will be gracious to the remnant of Joseph.

21-24

21 "I hate, I despise your feasts,
and I take no delight in your solemn assemblies.
 22 Even though you offer me your burnt offerings and cereal offerings,
I will not accept them,
and the peace offerings of your fatted beasts
I will not look upon.
 23 Take away from me the noise of your songs;
to the melody of your harps I will not listen.
 24 But let justice roll down like waters,
and righteousness like an ever-flowing stream."

conditions. They must "seek good, and not evil."

This general principle is made specific. The first thing they must do is to "establish justice in the gate." Perhaps some of the judges had hearkened unto the people of authority and wealth and what they were dispensing was not real justice. It was not too late. "It may be" that God will be gracious to the remnant. The prophets always had a positive note to their preaching. This is a good example.

The last verses of the lesson are put in the first person. Here, Amos speaks the word of God directly. It is a criticism of the type of religion which the people

had.

Read these verses carefully. God said that he will "take no delight" in the assemblies and the offerings which are brought so long as they live the way they are living. I think the King James' phrase here is more picturesque. Here God says, "I will not smell in your solemn assemblies." There are many references in the Old Testament to the sweet smell of the sacrifices which God presumably enjoyed. Now he is saying to them that he doesn't enjoy these if they do not come as the expression of righteous hearts.

The passage ends with a great plea for justice and righteousness, one of the most magnifi-

cent verses in the Old Testament (verse 24). Any honest and conscientious Christian can read this text and see the application of it to his own life in a modern century. We are not "religious" if we do no more than go to the house of the Lord and worship every Sunday. The Hebrews selected the sacrificial animals carefully, prayed the right prayers and tithed mint and anise. But they were not "worshipping."

It is so hard for us to admit that a feeling of self-satisfaction after a rousing worship service is not a fit result. The world still lies before us, sinsick and weary. "To the work," if you would appear just in God's sight.

ately inform them that this is outside the domain of religion. Now, even as in the days of Amos, this is sure indication that a sensitive chord has been touched, bespeaking uncertainty on the part of the incensed.

A European theologian has suggested that one of the characteristics of Christians in America, not shared by his people, is their belief in the efficacy of constructive effort. It would appear that some of them possess only a passive, if nevertheless persistent, faith dedicated even to suffer the loss of all things rather than deny its validity as they await some Divine intervention. God does work in history through the faith of individuals, but this includes even their political institutions, social customs, and economic practices as he guides men therein.

In every age, man's willingness to confront his inadequate condition is pivotal. This includes taking a stand for the righteous and truthful. In this process the awareness comes that one does not stand alone for equality among mankind, honesty in small and important decisions of life, or justice in all of life's relationships. Confidentially, we may then ask, "If God be for us, who can be against us?"

Meaning for Today

by B. L. Barnes

MANY pastors' studies have been visited by those who felt themselves called to reform society. It is always sobering to notice the similarity of the motivation of the misguided and that of a person with well-founded rebellion over some injustice. How poor would be our condition, however, if it were not for those who have been willing to risk this misunderstanding because of a devotion to right and truth.

It is apparent, immediately, that there is a vast difference in being able to analyze society's illnesses and being willing to be involved in ministering to its needs constructively. Why is it that unrighteous practices are most frequently revealed, not by those endeavoring to salvage

some measure of human dignity from corruptness but by some disgruntled betrayer? This has been seen in actual situations all the way from unfair work practices and corruptness in police departments, to decadence in television programs.

Whenever men have set their minds on seeking the good, they have found the endeavor to be rewarding because they have given themselves to a cause of the living God. Then the wrath and ultimate persecution of those who have chosen to do otherwise is of no great importance.

It must be recognized that some hesitate to uphold righteous causes because they feel themselves to be no better than the ones whom they oppose.

Again, some hesitate because if they make their stand on righteous religious principle, there are those who will immedi-

B. L. BARNES is minister of the Afton Christian Church, located in Metropolitan St. Louis.

Christian Stewardship

—a new dimension

by William T. Pearcy

EARLY this spring, I sat in conference with a committee from one of our churches in the Southwest. A visit had been requested in order to face the financing of their building.

The situation was this. A few years ago, a new sanctuary was erected. The debt on this had been reduced by regular payments. In fact, the church was a bit ahead. The balance due was \$30,000. The sanctuary had proven quite adequate.

But the frame buildings being used for education were quite temporary in character. They were most inadequate for the needs of the church school and the opportunities before it. In fact they were a firetrap.

The architect had prepared drawings of a building that would meet their needs. These had been approved by the congregation. Actual construction could begin within three or four months if the necessary financing could be found. The total required, to cover the loan balance and the new building was \$125,000.

A bond issue had been considered. But, for various reasons, the men did not like it. The church had built up a substantial regular income for debt retirement and possible expansion. They believed this was preferable to periodic fund-raising drives. Word concerning our Certificate program reached them. They wondered whether or not it might fit their situation.

Church Extension believes now, and always has, that every possible dollar of gift money should go into a project at the beginning. It also believes that no church should borrow beyond its capacity to repay. This particular church had \$8,000 in cash. Through the budget, and by some special effort, it could provide for \$25,000 of the total needed by the time the new building was completed. Thus, a

loan of \$100,000 was required. I indicated that—under our Certificate-Loan program—if \$50,000 could be raised in 3-10 year, 4 per cent Certificates, Church Extension would take \$50,000 from its own funds, and a total loan of \$100,000, payable over 10 years, would be recommended. Construction advances would be made. Thus, we would provide financing from beginning to end.

The church agreed that this was the answer. It adopted the plan. Under Church Extension leadership, without cost to the church, a campaign will be conducted for the \$50,000. There is no question about success. Investments can be made for \$500 or more. Some Certificates will be paid for in cash. Others by the use of our 100-week deferred payment plan. Within 3 months construction will be under way. The building will be finished and in use at least 2 years earlier than would otherwise have been possible.

The Certificate plan has come into full bloom over the past 18 months. In 1959, 52 churches availed themselves of this program, providing \$1,354,000 in investment loan funds. During January and February, 1960, \$675,000 was invested.

This gives some idea of the rapid growth being experienced. More and more local congregations, city organizations and state societies are finding that it fits their needs for capital financing.

You need to buy a site today. Particularly in the field of new church establishment our leaders are saying, "We ought to get these sites early—before the price is so high. But, we have no cash." CLP is the answer. Sites can be purchased when they can be found.

Interim financing is often difficult to obtain and frequently expensive. CLP is the answer.

A district must spend \$100,000 on a conference and camp development in the next 12 months. There is no immediate cash, but the

Church Extension's Certificate Loan Program Meets Many Construction Needs.

churches are willing to obligate themselves to make the payments over 5 years. CLP provides the cash now.

It is essential, on a particular college campus, that a Disciple Student Center be built. The cost is \$30,000. No money is in hand, but through the state budget funds are available to retire this cost over several years. CLP provides the answer.

Whether the financing involved is \$10,000 or \$200,000, CLP can be applied to the advantage of the local church or church organization, the Board of Church Extension and the investor. The needed facilities or property can be secured immediately. Church Extension is provided with increased earnings which constitute the backbone of its operation. The individual receives a fair return on his money—4 per cent—it is safe—in case of emergency he can get it, and, beyond all this, he knows that every dollar invested is coming right back to his own church or area to help meet some immediate need.

Christian stewardship applies not only to the use of money we give, but also to what we do with the money we save. Indeed, it is a way of life! It applies to everything. However, to connect stewardship with the investment of some of our savings and other funds in a Christian enterprise truly brings a new dimension into our thinking. Whether we participate by the transfer of funds already in hand, or funds that we may set aside particularly for this purpose, we are helping ourselves and, at the same time, are strengthening the work of the church.

Through the Decade of Decision our people will have the resources to support the *gift* portion of our stewardship responsibility.

But beyond this our people also have the resources to *invest* in the Certificate Plan—thereby making available loan funds for all the facilities projected over the next 10 years.

NEWS

of the Brotherhood

To Serve Six Months
As Associate Editor
Beginning Jan. 1, 1961

Sam Pugh "World Call" Editor-Elect

INDIANAPOLIS—Samuel F. Pugh has been named associate editor and editor-elect of *World Call*, international monthly magazine of the Christian Churches.

Mr. Pugh, the executive director of local church life for The United Christian Missionary Society here, will become associate editor Jan. 1, 1961, and will become editor and chief of staff upon the retirement of George Walker Buckner in June, 1961.

The announcement was made by Virgil A. Sly, chairman of the *World Call* publication committee. Dr. Sly said Mr. Pugh will spend some time during the first six months of 1961 observing the work of *World Call's* cooperating boards in this country and abroad.

Pugh came to the staff of the United Society in April, 1952, from the pastorate of First Christian Church, Sacramento, Calif. His responsibilities have been largely in the field of worship and church administration and the development of Spiritual Life Conferences among the Disciples of Christ.

A native of Bowling Green, Mo., Mr. Pugh is a graduate of Puget Sound College in Tacoma, Wash., and of The College of the Bible in Lexington, Ky.

Dr. Buckner expressed pleasure at the committee's selection of Mr. Pugh. He pointed out that Mr. Pugh is an experienced writer and has been a regular contributor to *WORLD CALL* and *THE CHRISTIAN* for several years. Pugh is at present a weekly columnist for *THE CHRISTIAN*.

130th Anniversary

RUSHVILLE, IND.—The Little Flat Rock Christian Church, located two miles north of New Salem and seven miles southeast of here, is having an all-day program on Sunday, July 3, to commemorate its 130th year.

The church was organized by John P. Thompson in 1830 when he was inspired by the writings of Thomas and Alexander Campbell



Editor-Elect S. F. Pugh

and the preachings of Walter Scott and John Smith. The church was a strong influence in the pioneer Restoration movement in eastern Indiana. Today the church is active with fully functioning organizations for all ages, working under the leadership of the present pastor, Richard T. Merriman.

Surgery for Davison

SOUTH BEND, IND.—F. E. Davison, veteran Disciples minister, has found it necessary to cancel speaking engagements this summer as a result of necessary gall bladder surgery.

But "Davy," popular columnist for *THE CHRISTIAN*, keeps his keen sense of humor. His comment: "The old car (F.E.D.) was going right up the hill. The top was in sight when 'Bang!' something happened and I slid right back into the hospital. . . . The Lord willin' and the Ohio not risin' we will see you in Louisville next October."

Fort Worth's Blvd. Church Being Built

FORT WORTH, TEXAS—Within a few weeks the first two units of the building program for Boulevard Christian Church near here will be completed on a new six-acre site.

The first units will cost \$175,000. The total church plant is to cost \$500,000. Ground was broken Jan. 31, when the speaker was Dr. D. Ray Lindley, president of Texas Christian University, Fort Worth.

The ground-breaking occasion last January was the second time the special silver shovel, given to the church by W. Lee Johnson, was used. It was first used for the ground breaking of the parsonage.

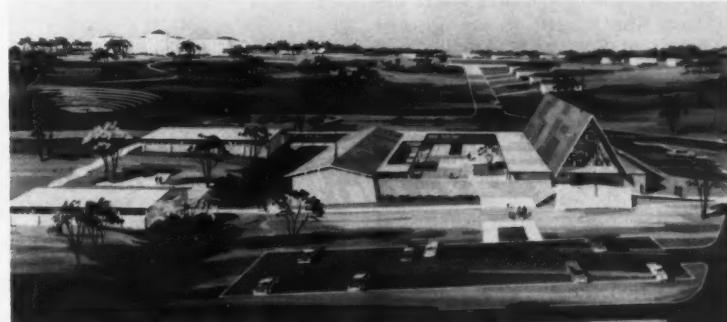
Looking forward to the completion of the units, Dr. Leslie A. Boone, pastor of the Boulevard Christian Church, said: "God has led his congregation to marvelous achievements and they early look forward to the completion of the sanctuary and at least one or more classroom units within the near future.

Hoke S. Dickinson

United Promotion Post

LOS ANGELES—Hoke S. Dickinson, pastor of Wilshire Boulevard Christian Church here, has been named associate secretary of Unified Promotion.

Dr. Dickinson will be responsible for coordinating capital promotion during the Decade of Decision. He will move to Indianapolis to begin this ministry Sept. 1.



THE FIRST TWO UNITS of this \$500,000 master plan for the Boulevard Christian Church, Fort Worth, are to be completed within the next few weeks, according to Leslie A. Boone, pastor.

**Florissant Valley Church
In St. Louis Area**

New Church in Boom Town

FLORISSANT, Mo.—The Florissant Valley Christian Church, located here in the Metropolitan St. Louis area, is in one of the fastest growing suburban communities in America.

The new congregation was constituted April 13, 1958, when 45 members formed the nucleus. Today the church has 150 members.

If ever churches are ideally, strategically located, the new Christian Church in Florissant is among them, for population of the city has rocketed from 3,700 to nearly 37,000, in a nine-year period.

Swelling Suburb

Mayor Henry Koch, who served for nearly ten years as Florissant's city clerk before he was recently elected as the first full-time mayor, observed that "Florissant has gone from a 'one-horse town' to a swelling suburban city."

Primarily residential, this booming community has about 14 shopping centers sprouting up among some 200 subdivisions. In 1950 the city's assessed valuation was \$2,669,000, but last year the valuation was over \$50,000,000.

Mattson Preacher

Donald E. Mattson, who came from a Michigan pastorate to become the first resident pastor of the Florissant Valley Christian Church less than two years ago, is convinced that there is a big challenge to be met in the Florissant Community.

The \$64,500 first unit of the church is under construction on a five and one-half acre \$30,000 site which was a gift of the Disciple Council of Greater St. Louis.

Council Backing

The Council sponsored the early development of the congregation and its executive secretary, Dr. W. Elbert Starn, provided pastoral leadership in the early days. At that time the congregation acquired a modern ranch-type home for its parsonage, an \$18,000 three-bedroom structure.

Services have been held in a teen club as well as in a Y.M.C.A. building, but now the regular worship services and the church school classes are held in a school.

35th Anniversary

BELL, CALIF.—The First Christian Church of this city observed its 35th anniversary on May 15 with over 100 former members returning for the occasion.

Among the special guests were three former ministers and their wives, including Wm. E. Spicer, minister 1928-31, now retired; R. Lee Pryor, minister 1931-38, now minister of First Church, Pomona, Calif.; and Joseph G. Justin, associate minister 1955-57, now minister at First Church, Dinube, Calif.

The present minister, A. E. Worthy has served since Feb. 1, 1938. Carlton C. Buck, who was ordained to the ministry here at First Church, was also present and preached at the evening service.

Over 600 people were in attendance during the day and 400 attended the anniversary dinner following the morning worship services. Three charter members were present, Mrs. Kathrin Floyd, Mrs. Bonnie Winchester and H. L. Ihrig.

1,846 Additions

OKLAHOMA CITY.—Twenty-three Christian Churches of this community were led in a city-wide comprehensive evangelism program by Bayne E. Driskill in April.

The cooperating churches received a total of 1,846 new members.

R. Scott Baird, pastor of Village Church, is president of the city Christian Church Commission which sponsored the evangelistic effort.

Hugh D. Collett, minister at Me-

Glenn Warner President Montana Convention

KALISPELL, MONT.—The Christian Churches of Montana projected "Decade of Decision" plans at the annual assembly held here.

In a special resolution those who attended the Montana convention described the projected program for the 1960's "will be one of the great unifying efforts of our churches to strengthen, broaden and enlarge the vision of our program." Visitation teams to present the program were working in the latter part of May.

Glenn H. Warner, pastor of Central Christian Church, Kalispell, Mont., was elected president of the 1961 assembly of the Christian Churches of Montana.

The next convention is to be held April 28-30, 1961, in First Christian Church, Helena. Roland Rasar of Helena was elected vice-president and Mrs. Emil Erickson of Deer Lodge was named secretary. The treasurer is D. Wayne Doolen of Great Falls. J. P. Sanders of Missoula was elected president of the state board.

morial Church, is vice-president of the commission and chairman of the committee on evangelism.

Guest leaders, who worked with Mr. Driskill, were Shelly Anglemeyer, Fort Worth, Tex., Jim Lewis, Tulsa, Okla., and J. Wilfred Walker, Guthrie, Okla. Also, leadership was given to the total program by Dr. Ellis H. Hill and Robert M. Elliott of the Oklahoma Christian Missionary Society.



NAMED OUTSTANDING FARM BROADCASTING DIRECTOR in the nation for 1959 was Wayne Liles (right) by the American Feed Manufacturers Association at their annual convention held in Chicago. Dr. J. L. Kridler of the association presents the award to Mr. Liles who is farm director for KWTW, Oklahoma City, Okla. Mr. Liles was recently elected as chairman of the board of Britton Christian Church and during the past year he and his wife served as co-chairmen of the church's evangelism committee. Their eldest son, Roger, is a ministerial student at Phillips University, Enid, Okla.

Brotherhood News

Approximate Value \$100,000

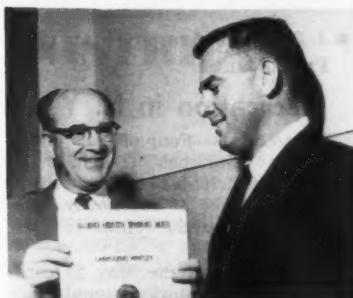
Land Given for New Church in New Brasilia

BRASILIA, BRAZIL—The Brazilian government has given a block of land to the Brazil Christian Mission in the heart of this nation's new capital city.

Valued at approximately \$100,000, the land was dedicated for a new church on the same date, April 19, as the government here inaugurated this city at the new site of the federal government.

The new church will be located in the heart of the first residential section of the city, surrounded on one side by multi-storyed apartment buildings. Plans call for the erection by the government of a primary and a secondary school immediately behind the church site and a large shopping center in front.

The new congregation will be the only evangelical church in an area estimated to contain upwards of 30,000 people.



OKLAHOMA RURAL MINISTER OF THE YEAR is Larry E. Whitley, minister of First Christian Church, Stroud. Martin Davis (left), director of church development for the Oklahoma Christian Missionary Society, presented Mr. Whitley with the award certificate at the recent state convention. A graduate of Johnson Bible College and The Graduate Seminary of Phillips University, Enid, Okla., Mr. Whitley is a former U. S. Navy chaplain.

Spiritual Life Program

ATLANTA, GA.—Lelan Akins, evangelist of Tulsa, Okla., directed a one-week spiritual life enrichment program for First Christian Church here recently. Mr. Akins preached four times a day and led with a closing prayer meeting at the conclusion of each night's service.

Scholarships for Christian Service

PORLAND, ORE.—Various organizations within First Christian Church here are operating different scholarship aid programs to assist young people preparing for full-time Christian service.

The missions and benevolence division of the church is providing an outright scholarship of full tuition for the son of a missionary couple and two work scholarships for part tuition. To qualify for the work scholarship the student must serve as a youth sponsor, church school teacher or similar activity.

The Bob Hannon Memorial Scholarship Fund is given annually at the Nelscott Youth Retreat to the young person selected as most outstanding in stewardship, friendliness, dependability and consecration. This fund is handled by the youth cabinet and is raised through gifts by members who memorialize loved ones in lieu of flowers and the annual youth variety show.

● First Christian Church, Salem, Ore., held a mortgage burning service June 19 with A. Dale Fiers as the speaker.



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The story of "DYNAMIC KERNELS"
in 45 minute color-sound.

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Tecumseh, Mich., Dept. CHE



—USAF Photo

MISS FRANCES WOOLERY (right front) recently participated in the Unified Curriculum Consultants' meeting held at Fort McNair, Washington, D. C., by the Armed Forces Chaplains Board. Standing (left) is Chaplain (Lt. Col.) Maury Hundley, a Christian Church minister who is with the office of the chief of chaplains, department of army. Miss Woolery is assistant director of church school materials for the Christian Board of Publication.

● Life Recruits

Four Youths Honored

MCPHERSON, KAN.—Four young people of First Christian Church here were honored recently with awards from the Kansas Council of Churches in an achievement program.

The young people honored were Janice Rankin, Cheryl Ford, Pat Camden and Carolee Goff, all life recruits for full-time Christian service.

George Whipple, director of Town and Country Churches for the Kansas Christian Missionary Society, assisted the pastor, Chester E. Gleason, in the presentations.

Pembroke to Build

PEMBROKE, VA.—First Christian Church here recently purchased property adjacent to the present building and plans call for the erection of an education unit which will cost between \$75,000 and \$100,000.

The congregation voted to send their minister, Robert G. Parrish, to Edinburgh, Scotland, where he will attend the World Convention.

Although this community has a population of about 1,000 people, the church had over 100 additions during the past two and one-half years.

● 300 Added in 3 Years

Evangelistic Success

PHOENIX, ARIZ.—Creighton Christian Church concluded an evangelistic campaign here under the direction of Bayne E. Driskill. There were 113 additions.

Twenty teams of callers assisted in the visitation. Over three hundred have united with Creighton Church since Russell E. Palmer became minister three years ago.

"The things that the flag stands for were created by the experiences of a great people. Everything that it stands for was written by their lives. The flag is the embodiment, not of sentiment, but of history. It represents the experiences made by men and women, the experiences of those who do and live under that flag."—Woodrow Wilson.

AMERICAN FLAGS

Every home should have a flag. The Christian Board of Publication has a small stock of both the 48- and the 49-star U. S. flags on hand. These flags are still official until they are worn out. There are cotton outdoor flags and taffeta indoor flags, both available in sizes 2' x 3', 3' x 5' and 4 1/3' x 5 1/2'. Write for a list of flags available at low, low prices.

Christian Board of Publication, Box 179, St. Louis 66, Mo.

● 4 Disciples Are Participants

Dedication in N. Y.

INDIANAPOLIS—Four officials of the Christian Churches (Disciples of Christ) participated in the dedication ceremonies of the newly completed Interchurch Center in New York.

Taking part in the May 29 ceremonies at the 19-story national headquarters building for Protestant and Orthodox denominations were Gaines M. Cook, Virgil Sly, Willard Wickizer and George Walker Buckner.

Leaders and representatives of more than 30 denominations shared in the worship service.

Lilje Speaker

Bishop Hans Lilje, head of the Lutheran Church in Germany, was speaker at the worship portion in the neighboring Riverside Church. The leaders processed to the main entrance of the center at 475 Riverside Drive.

The center houses the headquarters of the National Council of Churches of Christ in the U. S. A. and a number of other denominational agencies. The International Convention of Christian Churches, located at Indianapolis, will maintain a liaison office there.

The Disciples

Disciple participants were included in the processional. Dr. Cook is executive secretary of the International Convention of Christian Churches. Dr. Sly represented the United Christian Missionary Society in the absence of Dr. A. Dale Fiers, president. Dr. Buckner is editor of World Call and Dr. Wickizer is executive chairman of the Division of Home Missions and Christian Education for UCMS.

Given a Money Tree



HARRY PFEIFFER, minister of the Christian Church of Humphrey, Mo., was presented with this "money tree" after his return to the pulpit following major surgery. Pastor of the church for two years, Mr. Pfeiffer will begin studies this fall at The College of the Bible, Lexington, Ky.

Construction Begun

WOODLAND HILLS, CALIF.—The Woodland Hills Christian Church here has begun construction on the first unit in a master building program on a new site.

Ground was broken May 22 at special ceremonies on the site. Minister of the church is Floyd B. McCarthy.

New Oklahoma Church

NORMAN, OKLA.—A new Christian Church has been organized here through the efforts of First Christian Church, Oklahoma Christian Missionary Society and the Oklahoma City Christian Church Commission.

On March 30 the board of First Church here passed the following resolution praying "the blessing of God on those of its congregation who desire to spread Christ's gospel throughout the Norman area with the establishment of a new church."

Bill Jolly is pastor of First Church where 21 members were recently given letters of transfer to the new church.

Church Secretarial Position

open August 1, 1960

Crenshaw Christian Church, 9550 Crenshaw Boulevard, Inglewood, California. Address Dr. Joseph M. Applegate, Minister.

TO NEW MINISTRIES

▲ MIAMI, FLA.—Robert Kleesattel has been called as the new minister for Boulevard Christian Church. He began his new work here on June 12 following his pastorate with the Christian Church in Mentor, Ohio. He formerly was assistant minister at First Church, South Bend, Ind.

▲ PARIS, ARK.—On April 10, Charles L. Cody was installed as minister of First Christian Church here by Kenneth L. Teegarden, executive secretary of the Arkansas Christian Missionary Society. For the past six years Mr. Cody has been the pastor of the Capitol Hill Evangelical United Brethren Church in Oklahoma City, Okla. He was received into the ministry of the Christian Church in a special service of recognition and dedication at the Pennsylvania Avenue Christian Church, Oklahoma City, on Feb. 28.

▲ ROCKY FORD, COLO.—Marion Prather was installed on April 3 as

minister of First Christian Church here. Several Christian church ministers in the area participated in the service along with Maurice F. Lyerla, executive secretary of the Colorado Christian Missionary Society.

▲ GRIFFIN, GA.—First Christian Church here announces that Roy B. Johnston became its new minister on May 1. He came to this community from the pastorate of University Christian Church, Miami, Fla.

▲ PEORIA, ILL.—El Vista Christian Church here has called Louis W. Chamberlain as minister. He began his new work April 10 after a pastorate with the Christian Church in Fargo, N. D.

▲ DALLAS, TEX.—G. Nimmo Goldston has been called to join the staff of East Dallas Christian Church where he will be responsible for a wide range of pastoral func-

tions, including membership development and counseling. He has been on the staff of the Texas Board of Christian Churches since January, 1956. Previously he served for ten years as pastor of First Church, San Angelo, Tex.

▲ CIMARRON, KAN.—Richard Parker Yapple, has resigned the pastorate of the Brunswick-Triplett pastoral unity in Chariton County, Missouri, to accept a call to serve as minister of First Christian Church here. He began his new work June 1.

▲ MARFA, TEX.—Clark S. Defendorf is the new pastor of First Christian Church here. He came from the ministry of Central Church, El Paso, Tex.

▲ EUGENE, ORE.—Carlton C. Buck has accepted a call to become the minister of First Christian Church here, effective July 1. He has served as pastor of First Christian Church, Fullerton, Calif., since 1946.

▲ MARION, ILL.—First Christian Church here announces that Russell W. Sheeks will become the new minister on July 1. Since 1957 he has been pastor of First Church, Maroa, Ill. A native of Indiana, Mr. Sheeks is a graduate of Phillips University and The Graduate Seminary, Enid, Okla.

Hi, my name is Hubert Hearthstone

Many folks are unhappy in their line of work, but not me. I'm in charge of circulating my namesake, a job that entails only joyful experiences. It grants me time to read HEARTHSTONE from cover to cover, time to enjoy every article, from absorbing fiction for youth and adults, to wholesome stories for children, tips on child guidance, human interest articles, games, aids to family worship, counseling, puzzles, poems and prayers. No wonder THE magazine for Christian homes is HEARTHSTONE. It's certainly something to be enjoyed by the entire family. So whether you live alone or have a wife and family like me, I recommend HEARTHSTONE, the leading monthly magazine, variety packed and written distinctively from a Christian viewpoint—a valuable link between home and church. One year's subscription is only \$3.00. For further information write the folks I work for:

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Box 179, St. Louis 66, Mo.



CAMPUS COVERAGE

Campus Capsules

● HAWKINS, TEX.—Dr. J. O. Perpener, executive vice-president of Jarvis Christian College, has announced here the appointment of three new faculty members for the 1960-61 school term. Dr. W. Sherman Savage will become professor of history and head of the division of social sciences; Mrs. Roena Savage will serve as professor of humanities and music; and Spaesio Willard Mothershed will become head librarian. Dr. Savage has his Ph.D. degree from Ohio State University, Professor Savage holds the M.A. degree from the University of Missouri and Librarian Mothershed has his master's degree from Syracuse University.

● INDIANAPOLIS, IND.—The Christian Theological Seminary Choir, under the direction of Dr. James Carley, head of the department of church music, presented the sixth annual spring concert on May 3. Robert Kintner, seminary student, was the organist.

● WILSON, N. C.—James E. Fulghum, director of Publicity and Special Activities here at Atlantic Christian College, has resigned. He will be associated as a vice-president with Banks-Thomas, Inc., a local advertising and public relations firm.

● BETHANY, W. VA.—David B. Steinman, New York City, dean of American bridge builders and a noted poet, recently contributed an initial gift of \$10,000 to Bethany College to start an endowment for the establishing of an annual poetry lectureship.

● INDIANAPOLIS, IND.—Anna Laura Gebhard, graduate of Hiram College and author of *Parsonage Doorway*, was guest lecturer for the spring meeting of Zelotai (organization of student ministers' wives) here at Christian Theological Seminary.

● HIRAM, OHIO—More than 500 persons returned to the 110-year-old Hiram College campus to participate in alumni day activities held recently. Some fifteen members of the class of 1910 were on hand and given special recognition, along with 40 "50-year plussers" representing classes prior to 1910. Raymond C. White, Warren, Ohio, was elected president of the alumni association.

● LEXINGTON, KY.—Thomas Glenn Duffy, assistant professor of history at Fisk University in Nashville, Tenn., has been appointed associate professor of history here at Transylvania College. Dr. Duffy will teach modern European history.

● MANHATTAN, KAN.—James G. Van Buren, minister of Central Christian Church, Pittsburgh, Pa., has been called to the faculty of Manhattan Bible College. Professor Van Buren is a graduate of Butler University and the Christian Theological Seminary.

● FORT WORTH, TEXAS—Jack Suggs, professor of New Testament here at Brite College of the Bible, was the guest speaker at a Pastor-Professor Conversation held at Perkins School of Theology in Dallas at Southern Methodist University.

● CANTON, Mo.—Congresswoman Edith P. Green (Ore.) was the 1960 commencement speaker at Culver-Stockton College here. Mrs. Green is an active member of First Christian Church in Portland. Romans Smith, pastor of Swope Park Christian Church, Kansas City, Mo., gave the baccalaureate sermon.

● HAWKINS, TEXAS—In connection with the recent commencement activities here at Jarvis Christian College, ground was broken for the John A. Aborne Health Center and the Barton Industries Building. The cost will be approximately \$112,162.00.

● KIMBERLIN HEIGHTS, TENN.—Tentative plans for the location and building of a new campus chapel here at Johnson Bible College have been accepted by the architect and President R. M. Bell. The new chapel is a project of the alumni of JBC.

● BETHANY, W. VA.—Louis Cochran spoke at the dedication of the new \$1,000,000 Thomas W. Phillips Memorial Library on June 4 here at Bethany College. Cochran is the author of *The Fool of God*, a fictional biography of Alexander Campbell, who in 1840 founded Bethany College.

● WILSON, N. C.—M. E. Sadler, chancellor of Texas Christian University, was the principal speaker at a banquet for alumni leaders of Atlantic Christian College here on May 9. Dr. Sadler graduated from Atlantic Christian in 1919.

RELAX . . .

Modern Education

Seems the current grading system is designed not to discourage any student or parent.

The ultimate in strained encouragement came when one teacher added this note to an otherwise poor report:

"He contributes nicely to the singing group by helpful listening."

JOE CREASON in,
LOUISVILLE COURIER-
JOURNAL.

* * *

A Man's World

Jack and Jill ran up a bill
For all their food and raiment.

Jack fell down and owes the town

While Jill keeps up the payment.

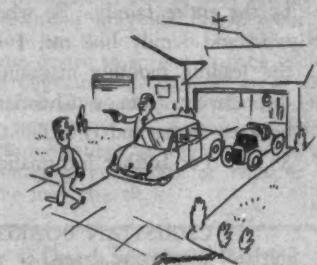
CARL R. BROWN

* * *

We may not admire everything about the government, but we do have to hand it to the department of internal revenue.

VESTA M. KELLY

* * *



"Thanks, Dad, but I'll walk.
I'd feel conspicuous in that
car of yours."

TOWARD A BETTER CHURCH

by Samuel F. Pugh

The Church Secretary (First article in a series of three)

A number of requests have come to the writer for an interpretation of the position of the church secretary.

Today's article will deal with the local church secretary as a person, the second will deal with her work, and the third with the church's attitude toward her and her work.

Every good secretary is worth more than she is paid. Things required of her are so varied and her capabilities are so numerous that it is a wonder that so many churches have been able to find anyone to accept the position. But experience brings knowledge and effective service, and after a few difficult months, the church secretary has more information about more different subjects than anyone in the entire congregation except the minister.

A good church secretary must first of all be a dedicated person, interested in the church and willing to go many extra miles for the sake of the church and its members. She must like people and be able to work with everyone (almost) without tension or irritation. She must be genuinely interested in the work of the church and in the individual concerns of the various classes and organizations.

This "good secretary" of whom we speak must be gracious to people—without exception. To hundreds of persons she will be the voice of the church—a gentle, kindly, understanding voice and yet a voice firm enough to protect the pastor from peddlers, agents and persons who habitually drop in just to chat. By telephone she must radiate cordiality without being flippant and reveal concern without showing alarm. When one meets her in the church office he becomes aware that she is not only courteous to guests but that she has a consistently good disposition, that she likes her work and that she knows the answer to any question that might be asked about the church. She has the kind of memory (and the kind of filing system) that puts each letter and transaction in its own special place—where her efficient fingers can find it for instant use at any time.

This good secretary, who has been discovered or developed by so many churches, has such initiative

that she sees work to be done and without waiting to be told, sees that it is done. She is dependable, accurate, neat, and systematic. She has the ability to let visitors know without offending them that this is her busy day. She can suggest routine or special tasks that need to be done and yet not offend by seeming to be "bossy" or dictatorial. She trains her helpers almost without their realizing it. Then, on the day when several workers are needed, they are ready.

Especially important to the quality of her work is the fact that a good office secretary keeps all the confidences with which her work makes her familiar. Of necessity she knows the amounts of the financial gifts of most of the members but she does not reveal them. She knows many of the problems

and secrets that are contained in the pastor's dictation but never does she use such information or pass it on to the ears of another.

Although it is expected that a good church office secretary be proficient in such incidental responsibilities as writing letters and keeping files, it is of primary importance that she be a good person, honest, dependable, understanding, and eager to do whatever is necessary for the welfare of the church.

Such a woman, who can find? Every church can. Many church secretaries now give evidence that the religion of Jesus Christ has a way of developing the qualities necessary for a woman to be just the kind of church office secretary as we have been describing.

It is quite possible that your church has such a person in the office right now but has never stopped to notice how fine she is and what a tremendous amount of work she accomplishes week after week.

Let us think of the position of church secretary as a special kind of calling for full-time Christian service. May the time come when every church college will offer courses that will train young women for this important work.

Keep the Light Glowing

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Our NBA HOMES are God's benediction upon the needy . . . Through many living up to the NAME OF CHRISTIAN . . . WHO ARE FULL OF GOOD WORKS.

"OUR RESPONSIBILITY BEGINS WHERE YOUR DOLLARS END"

NEWS CAPSULES

¶ Gilbert Davis, pastor of First Christian Church, HEREFORD, TEXAS, held a week of preaching at First Christian Church, Canyon, Texas, April 3-8. Nine people united with the church, three by baptism. Mrs. Sam Jolly, choir director, was in charge of the music. Dale M. Harter is the pastor.

¶ First Christian Church, PEKIN, ILL., observed Christian Family Week May 1-8. Prizes were awarded to Mr. and Mrs. John Gay for having the largest family present, to Mr. and Mrs. Ray Stranz for having the most grandchildren in attendance, to Mr. and Mrs. Leo Rowell for traveling the greatest distance to church and to Lee Dagit, 5 months old, for being the youngest person in church that day.

¶ A new Christian Church which will be located in the southeast part of city was launched in SPRINGFIELD, MO., on June 5. The new congregation will be sponsored with members and money by South Street Christian, Central Christian, Walnut Street Christian and National Avenue Christian.

¶ Turner Memorial Home, TURNER, ORE., will begin its 27th year of service Oct. 15. This home for senior citizens of the Christian Church will observe Oct. 9-16 as anniversary week.

¶ First Christian Church, PARIS, TEXAS, recently honored Mrs. Jean Norman for her 25 years of service as church organist and minister of music. A program, "This Is Your Life, Jean Norman," was presented.

¶ Family week was observed at the Christian Church in MARSHALL, OKLA., May 1 and open house on May 8. Dr. W. E. Powell, professor of religious education at The Graduate Seminary, Enid, Okla., was the visiting speaker. Garry W. Timmons is the student minister.

¶ Lelan Akins, evangelist from TULSA, OKLA., led a revival at the Lake Forest Christian Church, Houston, Texas, May 15-27. S. A. Crouch is pastor of the Lake Forest Church.—Gayle Harris.

¶ Charles Huddleston Heaton presented an organ recital at First Christian Church, CENTRALIA, ILL., May 29, on the church's new organ. Dr. Heaton, dean of the St. Louis, Mo., Chapter American Guild of Organists, is the author of the book "How to Build the Church Choir," published by The Bethany Press.

¶ First Christian Church, CHEROKEE, OKLA., honored its minister and his wife Mr. and Mrs. James O. Michael, on May 29 in honor of their 25th wedding anniversary. The congregation is helping to underwrite the expenses for the Michaels to attend the World Convention in Scotland and to tour the Holy Land.

¶ The new Oak Hills Christian Church, BUTLER, PA., was dedicated on May 22. Donald T. Hogan is the minister. Dr. Forrest H. Kirkpatrick, professor emeritus at Bethany College, gave the dedicatory address.

¶ Arthur Wayne Braden, minister of Vine Street Christian Church, NASHVILLE, TENN., gave the sermon on the Columbia Broadcasting System's Church of the Air program June 12. Dr. Braden has recently been called to the faculty of Brite College of the Bible, Fort Worth, Texas.

¶ Chaplain Vernon F. Kullowatz, a graduate of Northwest Christian College, EUGENE, ORE., has perhaps the largest possible parish of any Christian Church minister. He has the responsibility for ministering to youth of the Civil Air Patrol in all 50 states of the union.

*Read more books . . .
Read better books . . .*



Use your church library—start a Family Bookshelf at home

Here are two suggestions to help you, your family and friends read more and better books in 1960.

1. Use your church library:

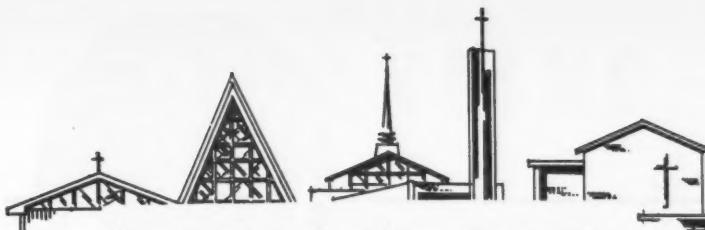
- Help it secure new volumes.
- Plan reading clubs for the aged, shut-ins, Christmas clubs, and during vacation time.
- Urge registration of your church library.

A 20 per cent discount is available to all registered libraries.

2. Urge each family in the church to have a "Family Bookshelf" in the home:

- Begin with a few good books for children, youth and parents.
- All members of the family participate in the selection and buying of books, reading to family groups, and other related activities.
- Write for special offer about the new plan to establish a "Family Bookshelf" in the home.
- Suggestions for registration of church libraries free upon request.

CHRISTIAN BOARD OF PUBLICATION, Box 179, St. Louis 66, Missouri



Your Building Questions Answered

by Rollin V. Mosher, A.I.A.

Associate Consulting Architect

QUESTION: What are some criteria by which we can appraise the relative desirability of prospective church building sites?

ANSWER: There are some general questions that need to be answered about any site as the first step in evaluating its desirability as a church site. What is the price of the site? Is a good and merchantable title available? Do zoning laws and title restrictions permit erection of a church building on this site? Is the property improved, i.e., paved street, sidewalks, city water, city sewer? What unpaid assessments are outstanding? What are the building setback restrictions?

The next consideration is the size of the site. Will it provide adequate space to allow for proper building development and also allow for offstreet parking, outdoor recreation and children's play area? A church anticipating a future membership of less than 500 will need a site of four acres. One of 500-800 members requires a five-acre site, 800-1,100 members will need 6 acres, 1,100-1,400 needs 7 acres, and over 1,400 members should have 8 acres or more. In addition to size, the shape of the site is important. The most desirable shape is square or broad rectangle. Long narrow sites are undesirable, particularly if the shorter dimension is the frontage on the street.

After consideration of the size and shape of the site, you will need to consider the terrain. A gentle slope up from the street is considered the most desirable with a level site running a very close second. Gentle slopes down from the street are less desirable and steeply sloping sites are undesirable.

The location and visibility of the site are also important. Is the site bordered by at least one and preferably two principal thorough-

fares? This is highly desirable. Is the site near or adjacent to a school, a shopping center or some other neighborhood focus? Or is it on a nice quiet side street? The latter is an almost always fatal choice for a church.

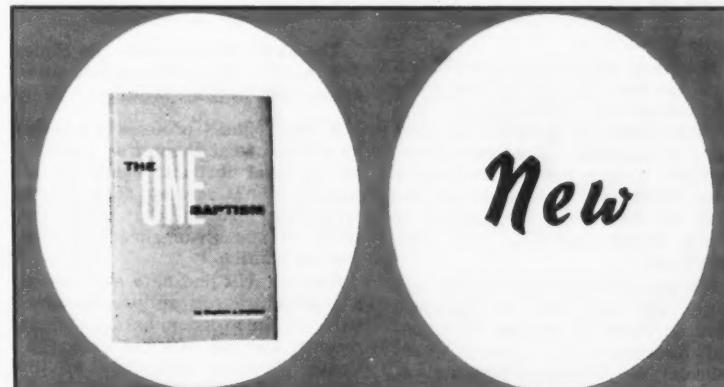
A close check of the neighborhood or area characteristics should be made. Is a sizeable percentage of land within a mile radius of the

site devoted to non-residential use, such as large industrial installations, parks, cemeteries, airports, railroad yards, etc.? Such installations limit the potential of a church.

Is the character of the neighborhood changing for the worse? Is the area being zoned industrially? Are considerable numbers of new homes being built within a 1½-mile radius of the site? This is, of course, encouraging.

The final criteria is the closeness of other churches to the proposed site. What is the distance to the closest Christian Church? If it is less than 1½ miles, you are apt to be ministering to the same area. What other churches are within one-mile radius of the site and what are the approximate memberships?

To assist those who are charged with the responsibility of selecting a site for their church, the Board of Church Extension has prepared a site selection work sheet. It can be obtained by writing to the Board of Church Extension, 110 South Downey Avenue, Indianapolis 7, Indiana.



THE ONE BAPTISM

By STEPHEN J. ENGLAND

Ministers and laymen alike will find this book, written in a warm prose style, an inspiring and fruitful summary on the biblical and historical foundation of baptism by immersion. The author includes vital discussions on the relation of the rite to Christian unity, outlines the main points of the current debate between Karl Barth and Oscar Cullman, and includes a chapter on church membership and baptism in the Disciples of Christ tradition. He reveals the problems, which must be faced and resolved, to elevate baptism to the compelling symbol it should be. Paper, 100273, \$1.50; cloth, 100275, \$1.95.

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BOOKS



"You Are What You Read"

Ecumenical Fundamentalism

The Word for This Century.
Edited by Merrill C. Tenney. Oxford University Press. 184 pages. \$4.

Its president, one professor and six graduates assist Wheaton College in her centennial celebration by combining pens to produce essays covering seven of the eight major areas of theology. Theology proper, the doctrine of God, receives no special treatment but one soon becomes aware that Calvin's "sovereign God" is a pre-supposition.

Anthropology, Christology, soteriology, pneumatology, ecclesiology, ethics and eschatology, with an essay on the authority of the Bible, make up the eight chapters. (The chapters, of course, are more popularly titled.)

None can deny that Wheaton College has been a leader in the cause of evangelical Christianity; this volume seeks to present the case for ecumenical fundamentalism, however, from a perspective broader than Wheaton. It assumes the demise of theological liberalism and raises several questions with neo-orthodoxy.

Self-criticism, always healthy, engages the attention of Kenneth Kantzer when he writes, "Theological discussions (i.e. among evangelicals) are often carried on under conditions of exceedingly low intellectual and spiritual visibility" (p. 33). "If we are to remain faithful to the orthodox faith of our fathers, we dare not repeat our father's answers to opponents of a generation ago" (p. 33). The chapters by Carl Henry, Kantzer, Glenn Barker and John Walvoord are especially indicative of intellectual visibility of a higher order.

Probably theological extremists will have no disposition to assist in Wheaton's celebration by a reading of this volume. Most others will. The authors' healthy respect for the Bible as an adequate vehicle of the will of God makes the jacket subtitle most appropriate, "Evangelical Certainties in an Era of Conflict."

There is preaching material in the volume.

Those whose heritage stems from the 19th century reformation will appreciate the chapter on the church but will be quick to conclude that the author does not go far enough. As a people we have made our most distinctive contribution in the realm of ecclesiology. We would, therefore, concur with Barker of Gordon Divinity School when he writes, "The calling of 'the Twelve' and the sending forth of the Holy Spirit at Pentecost were directed toward the end of establishing a visible historical group" (p. 113). The church's disunity is avowed and humility and love asserted as indispensable pre-requisites to her reunion.—W. L. THOMPSON.

E. and R. Doctrine

The Faith We Proclaim. By Elmer J. F. Arndt. The Christian Education Press. 135 pages. \$2.50.

A theological professor, assisted by a theological committee, presents an unofficial doctrinal handbook describing the Christian faith as interpreted through the mind and spirit of the Evangelical and Reformed Church.

Readers will find here evidence of a real desire for unity, characteristic of this denomination, which recently merged with the Congregational Christian Churches in the United Church of Christ.—R. E. B.

Are They Compatible?

Politics and Evangelism. By Philippe Maury. Doubleday and Co. 120 pages. \$2.95.

In a European setting, out of conflict with involvements between church and state, Philippe Maury has forged his principles of Christian witness where political decision had to be made that challenged traditional modes of witness or escape. He rejects the two extremes: *pietism*, which retreats from involvement and real political decisions, and *political catholicism*, which attempts to absorb the world in the church and substitutes Christian-

ization for evangelization.

Philippe Maury is a bold critic. Some of his statements are incisive and challenging: He warns of confusing evangelism and Christianization—"In trying to Christianize the world, the church only secularizes itself, dechristianizes itself, loses its sense of mission, ceases to evangelize." He states: "To reject politics is to support the *status quo*."

How many will agree with this: "It is impossible to overestimate how detrimental to evangelism is the practice of employing salaried clergy," or "Political idealism is not only useless but dangerous and irresponsible, a denial of the gospel we preach"? These quotes are out of context but they indicate the provocative character of this book.—GEORGE EARLE OWEN.

New Shape Analyzed

The New Shape of American Religion. By Martin E. Marty. Harper's. 174 pages. \$3.50.

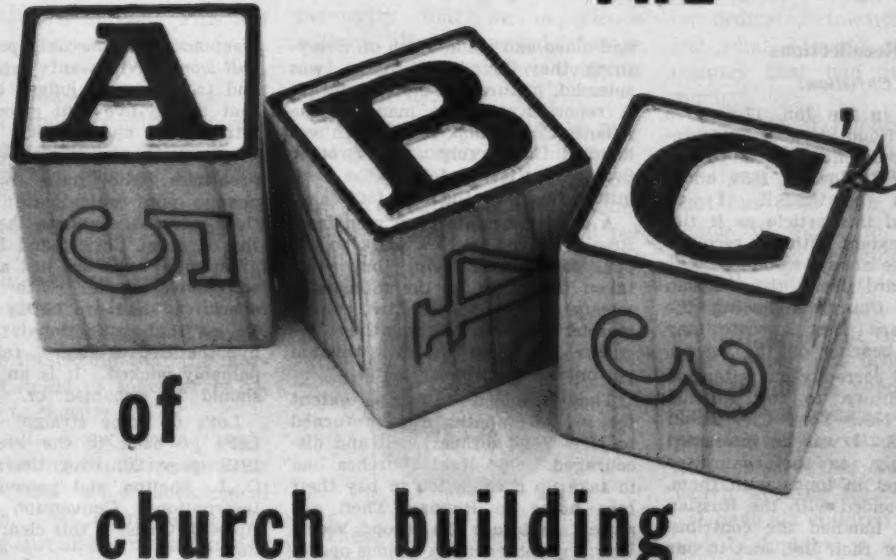
This book states, in full, the arguments about religion in America that have been rather commonplace since the end of World War II. The idea is that we are getting more "religious" outwardly all the time, while we are actually losing what the author considers to be real religion.

Of course a writer puts something of himself and his experience into a manuscript. One wonders whether the thesis of Mr. Marty is objective or whether it is the natural conclusion of a Missouri Synod Lutheran lately turned associate editor of the *Christian Century*.

The writing style is excellent. Resource material is marshaled in good order. And, there is a solution offered for the problem. All this makes for good and helpful reading. We have to differ with the many reviewers who have considered this a startlingly new analysis, and we think the author underestimates the character of our outward expressions of religion. What he has to say will help anyone who reads it, nevertheless.—H. E. S.

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"The spirit and soul of all reformation is free discussion."

—Alexander Campbell



Letters . . .

Recollections

Editor, *The Christian*:

I noticed in the Jan. 17 issue a letter from Roud Shaw of Pleasureville, Ky., commenting on an article in *The CE-FR*, Nov. 29, 1959, about Disciples in the U.S.S.R. I was glad to read this article as it ties in to some extent with my recollections. I have always wondered why no one heard from the Russian Evangelical Church following the wars; perhaps what I write may have some bearing on the reason.

If I recall correctly our attention was first drawn to the Russian Mission in New York City about 1910 or 1912. I was an interested observer only, as the committee formed to get in touch with them, who corresponded with the Russian Church and handled the contributions sent for their use, met in our office in New York City. My father, G. W. Kramer, was the secretary and treasurer.

Contact was made with Russia and subsequently appeals for help to sustain their Bible College appeared in our church papers. The funds received were changed to Russian rubles (at that time approximately 19c per ruble) and mailed to them. As interest grew representatives were sent over to investigate: Z. T. Sweeney, Mr. Ammunden (Sterling Place Church, Brooklyn), and a White Russian refugee, Louis Patmont, as guide. This latter had been doing mission work in New York City.

They entered Russia quietly without attracting much attention; met all the brethren, heard their story, secured a large number of phonograph records of their choir, made in the college. (They were wonderful singers, powerful and lusty.) As the first World War had started over there our men had to return by devious ways. Brother Ammunden first went to Norway to see his folks. Brother Sweeney finally arrived in New York after various adventures. I don't recall how Brother Patmont managed, as he was a wanted man in Russia. . . . After this the missionary society decided to send over a delegation who went in as one might say by the "front door"; they were wined

and dined and made much of. Everything they found, of course, was splendid, pictured in glowing terms. A report was to be made at the Atlanta Convention, 1916, which was handled admirably by Brother Sweeney as it was felt by the committee he knew the real facts. . . .

A short time later two men from Russia arrived in New York to appeal for further help; they were taken in charge by the missionary society who appointed two under secretaries to accompany them, together with our Russian mission pastor as interpreter.

They traveled to some extent for several months, then returned to New York disheartened and discouraged. Our local churches had to take up a collection to pay their fare home to Russia. Then our nation went into the second World War; my father had a serious operation, which severed his connection with these matters, and later retired. Meanwhile, I had moved my family to Florida.—GEORGE LEE KRAMER, Winter Haven, Fla.

Scant Giving a Measure?

Editor, *The Christian*:

A preacher friend of mine, now in mid-life and with a good record, has written me as follows:

"With prayer, Bible study and some agonies I have about decided to become cooperative. Once before you were helpful to me. If you will allow me, I would like to use your name in the process of changing."

I gave ready consent, of course, with some added comment which, perhaps, others than my correspondent might be interested to read. I wrote:

"You have been associated with independent churches hitherto! Well, it's too bad we preachers have to be so classified and that churches have got to be tagged and classified in this partisan way. Who made our scant missionary giving a measure of ministerial standing? My rule has been, through a long ministry, 'Give your money where you please and grant that right to others but don't raise any row in this church about it.' That policy works and leaves both church and preacher

free; and it is the only policy that will work. Who wants to be gauged and trimmed and judged by where that twenty-five cent piece or that pitiful little check goes?

"I have known some good preachers who have made the change you contemplate much to their advantage and to the good of the cause of Christ; and I know a great many who are just as worthy who have broken with the 'co-operatives' and are better satisfied. To me that distinction is mythical, hypothetical, arbitrary, false, even palpably wicked. It is an issue we should be ashamed of."

Let's do some straight thinking. Let's go back to the *Year Book*, 1949, page 20; over the name of O. L. Shelton and passed by the International Convention of Disciples of Christ is this clear declaration:

"Each local church is, under Christ, a self-governing unit; organizations and agencies are in no sense governing bodies, but may be useful instruments in carrying on Christian work, in fostering and expressing fellowship; likewise congregations and individuals have the inherent right to initiate and carry on Christian work through directly supported enterprises without breach of the wider fellowship."

And yet this preacher with an unimpeachable record for soundness in faith and character, seems to assume that he is about to change from one Protestant denomination to another! He even dreads the eventualities that may result! Who and what is responsible for this iniquitous misconception that is being spread among Christian churches? Is it just a matter of who gets the collection?

In all our bustlings around in this "Decade of Decision" why not a general conference, or a dozen lesser ones, similar to some already called, to try to discover just who we are and where we are heading? My glad hand to every sensible endeavor to extend the cause of Christ, but also the free, voluntary enterprise in an open field.—S. S. LAPPIN, Bedford, Ind.

—KEY TO GREATNESS

(Continued from page 6.)

much for the slave and working man then they must be supremely valuable. This value of every human being therefore was instilled into the minds of the west as Christianity spread. This has been the basis of democracy in this country.

It is good to know that in America these spiritual forces which spread the doctrine of the value of the average man are increasing. Yet we have a great reason to believe that it is an expansion in breadth rather than in depth, because there are terrible evidences of decay in the spirit of brotherliness. There is evidence indicating that the mortar that holds us together is beginning to powder.

We all know even without increasing education and our psychological and sociological methods, that crime is an increasing problem in our midst. We probably have more crime in this country than in any other country in the world.

Why does a man lay violent hands on the life or property of another? It is because he is not any longer interested in the welfare of his brother—only himself. In other words it is a symptom of the decay of the spiritual unity which has made us great.

The rise in the divorce rate and the breakup in family life in America is another symptom of this decay. Of course, we all recognize that some marriages do become so impossible that dissolution seems to be the only solution but one feels that a great deal of this problem is pure selfishness.

The partners in marriage are more interested in their own romance or adventure than they are in the welfare and happiness of their partners. Therefore they tell us there are over 11 million kids who are products of broken homes. God only knows what the harvest of this is going to be in the years to come.

Another symptom is seen in

the increase in mental disease. They tell us that one bed in every two in the hospitals of our land is occupied by a mentally ill person.

It isn't the external pressure of the hurry of modern living that does the damage; it is the insecurity that we experience within. Hence mental disease and neurosis is further evidence of this decay.

We see decay also in the general complacency of this country. People feel so little about the perpetuation of these values that sometimes not even 50 per cent of them bother to go out and vote.



These things are terribly significant when it is remembered that ancient Rome after 700 years of glorious history was destroyed, *not by the military power of the Huns but by the decay within*. They had been so depleted in inner greatness that when the pressure came from outside, the nation simply crumbled to piece. What has happened to Rome could and might happen to the United States.

Since brotherliness among our citizens cannot be enacted by laws or produced by our statesmen, the greatness of America depends upon the degree of devotion and the personal life of every American—in the way in which he regards his fellow men. For this reason I ceased being a missile engineer and became a minister! It is my conviction that, by spreading the gospel of Jesus Christ, men's love for God will be so increased that they will inevitably have the motivation to love and serve their fellow men.

I feel strongly about this because I am not as you who have citizenship by right of birth. I am an alien who acquired citi-

zenship as a privilege given to me by you. This wonderful way of life was handed to me on a platter. When I became a citizen in 1954 I determined that it would not always be like this: that every ability, talent, or training that I might have would be dedicated toward contributing what I could toward this country that had given me so much.

The fate of tomorrow's world lies in its citizens. It is a dreadful thing to contemplate that all that has been built up in thousands of years to make this western way of living what it is can all be lost in this generation. This world could enter the greatest dark ages that the world has ever known, not because of the strength of the enemies that it opposes but because of the complacency of its citizens who did not consider this way of living worth working for.

I have six children in my home and I shudder at the thought that they could live their lives under Communist bondage or be destroyed in a war of hydrogen bombs. On the other hand, because of the great scientific developments, they can enjoy a world of living far beyond the dreams of any of us. I have the feeling that a future of disaster or happiness is going to depend upon the kind of American I am.

I am a man who believes in God. I believe so strongly that it is my conviction that if America is on God's side we have nothing to fear of all the Godless might of Russia; for, after all, who can stand against God? *The only thing we have to guarantee is that we are on God's side.*

Whether or not we are on God's side depends not on the truisms that come from our lips but in the quality of devotion and sacrifice that we give as citizens to our fellowmen, and through our fellowmen to America and the flag for which it stands. I hope that each one of us will do our utmost in the quality of our personal living to guarantee that America does remain on God's side.



LET'S TALK IT OVER

by F. E. Davison

QUESTION: Do letters of protest do any good? What kind of letters are most effective?

ANSWER: Let me assure you that letters of protest do have an effect on even a hard-hearted columnist. During the eleven years I have been "Talking Things Over" I have received many letters of protest. Every such letter has been read and contents noted. My reactions to these letters lead me to offer the following suggestions about the kind of letters that should be written:

1. Such letters should not be too long and should go directly to the point at issue. Some letters I have received have covered many pages pointing me to the error of my ways. It would perhaps take many pages to cover all my errors but I wish those writing would deal with them one at a time.

2. Don't write in the heat of passion. Wait until the next day. Make your letter sincere and no matter to whom it is written it is bound to receive sincere attention.

3. Ask yourself whether you are just giving expression to your prejudices or are clearly stating ideas that you think are important.

4. Be assured that a well-written letter will have some effect and may encourage others to write a similar letter.

A newspaper editor tells me that it is the conviction of the staff that the best read portion of the newspaper is the section that carries letters from the readers. Any aspiring young

writer can try his wings in the writing field by writing letters for the newspapers.

If his letter is not published it is quite likely that the letter was not written well enough to catch the attention of the editor. If his letter is published the editor is saying to the writer, "Your cause deserves to be heard and your article was written with directness and sincerity." Let me confess that my letters to the newspaper have been received both ways.

We must not be so anxious to write letters of protest that we forget to write words of commendation. Since I mentioned letters of protest I have received I want to also say that it has been the letters of commendation that have kept me writing this column. Someone is likely to say, "That is the very reason letters of commendation should not be written."

The other day I saw the question, "If we lock up all our feeble-minded, who will write our popular songs?" Perhaps the only way to stop this column would be to lock up all the feeble-minded.

QUESTION: My minister says he has seen you at conventions but has never talked to you. When I see you I am going to push right in and ask you several questions.

ANSWER: Neither you nor your minister need have any hesitancy about speaking to me at any time we are in the same place. The fact is I am anxious

to meet people wherever and whenever I can. If you cannot come to the mountain, the mountain will be glad to come to you if he knows where and when.

QUESTION: How can we create the family feeling in the work of the church?

ANSWER: In the same way that we do in the home. That means that we will have respect for the opinions of others, will guard our speech against hurting others members of the family and learn how to say the two most difficult words in the English language: "Forgive me." Every church member must seek not only the forgiveness of God for careless words spoken but also to seek the forgiveness of those who have been injured.



